The Wiſe and Uſeful Inſtitution of our Charity Schools.

A

SERMON

Preached in the Pariſh-Church of

Chriſt-Church, LONDON;

On *Thurſday* APRIL the 28th, 1748.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

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Publiſhed at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

To which is annexed,

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PSALM XXXIV. 14.

Come, ye Children, hearken unto me: I will teach you the Fear of the Lord.

HOLY *David*, the Author of this *Pſalm*, was not only King, but a Prophet alſo; one great Branch of whoſe Office was to inſtruct the People in their Duty, and to deliver Precepts of Piety and Virtue to them. This the Royal Pſalmiſt moſt religiouſly performs in many Parts of his divine Compoſitions: and particularly in the Verſe of the Text, he invites the Youth of *Iſrael* to reſort unto him, and to be attentive to his Diſcourſe, and he would teach them their Duty

towards GOD. The Words in the *Hebrew* Text are יראת יהוה *the Fear of Jehovah*; that moſt ſacred Name of GOD, in which he vouchſafed to ſend *Moſes* to ſay to the Children of *Iſrael*, *The Lord God of*
Exod. iii. 15. *your Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: This is my Name for ever, and this is my Memorial unto all Generations.* And therefore in it *God's Mercy is on all them that fear him, from Generation to Generation*; he *having predeſtinated us unto the Adoption*
Epheſ. i. 5. *of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his own Will.* Therefore *come, ye Children, hearken unto me: I will teach you the Fear of the Lord.*

THE *Fear of the Lord* admits of various Acceptations in the Holy Scriptures: 1. Sometimes it is to be taken in the ſtrict and literal Senſe of the Word *Fear*. In this Senſe the moſt profligate of Men, nay, the very Devils themſelves, may be ſaid to fear GOD, as they tremble at his Name. 2. The *Fear of God*, is to be taken ſometimes in a larger Senſe, as including in it not only that Awe which is created from GOD's Almighty Power; but alſo an Unwillingneſs to offend, from the Conſideration of GOD's infinite Goodneſs; whom as a kind Father we love, and therefore as good Sons we are careful not to diſpleaſe. This is a noble and generous Fear, and in oppoſition to the other, which is termed *ſervile*, this is called *filial* Fear, or that of Children and Sons, as

the

the other is that of Servants and Slaves. 3. Again, the *Fear of the Lord* comprehends ſometimes under it our whole Duty towards GOD; and in this Senſe I ſhall at preſent conſider it, as moſt agreeable to the Royal Prophet's Meaning in the Text, which this good Advice doth precede: *O fear the Lord, all ye his Saints, for there is no Want to them that fear him. The young Lions do lack, and ſuffer Hunger, but they that ſeek the Lord ſhall not want any good Thing.* Therefore *come, ye Children, hearken unto me: I will teach you the Fear of the Lord.*

Godlineſs is profitable to all Things, having the Promiſe of the Life that now is, and that which is to come. 1 Tim. iv. 8. *Her Ways are Ways of Pleaſantneſs, and all her Paths are Peace,* Prov. iii. 17. as, if ye will tread in them, ye will find moſt certainly; and *the Lord grant you a right Underſtanding*, while I teach You this *his true Fear*, which is *to Believe in Him*; *i. e.* to be firmly perſuaded, that there is an eternal ſelf-exiſtent Being, of infinite Majeſty, Goodneſs and Power, that created the World, and all Things in it, and continueth to preſerve and to ſupport them. This ye muſt fixedly believe, and make it a firſt Principle in your Minds, that the Great Eternal Self-exiſtent Being, which we call GOD, as ſurely, and certainly exiſts, as ye yourſelves are in Nature; for this very good Reaſon, that ye could not have been in Nature without Him, who alone had the Power originally to create you. If ye thus believe in GOD, ye will

will *fear Him*; ye will have ſuch a reverential Awe and Dread of GOD's Power, as to be very much afraid of offending Him, who can as eaſily put you out of, as He did at firſt bring you into Being; crumble you into the Duſt, or reduce you into nothing *by the Blaſting of the Breath of his Diſpleaſure.* — From this Notion of GOD's Power, ye cannot but *fear God*; and for his great Goodneſs ye will *love Him*; for to that, I mean to GOD's unbounded Goodneſs towards you, is owing your Life, Health and Education, and every Bleſſing which ye enjoy: Therefore, if ye have the leaſt Spark of Gratitude and Goodneſs, or the leaſt Love for yourſelves, ye will *love God with all your Heart, with all your Mind, with all your Soul, and with all your Strength, i. e.* with all your Faculties and Powers, in the warmeſt Manner and moſt intenſe Degree. For they that thus *love God*, will in a peculiar manner be loved; and conſequently be made happy by Him. And the beſt Expreſſion of your Love towards GOD, is *to worſhip Him*, to bow down and humble yourſelves before GOD, in an awful Apprehenſion of his glorious Majeſty; in a full Belief and humble Confidence of his kind providential Care and Inſpection over you; that, as the Pſalmiſt teaches you, GOD *is about your Bed, and about your Path, and ſpieth out all your Ways*; and that *He knoweth the very Secrets of your Hearts.* This muſt ye do in your ſecret Chambers, and this muſt ye do here *in the great Congregation*; for to this Purpoſe

Pſal. cxxxix. 2.

poſe ye are aſſembled in *God's Houſe*, to *ſpeak good of his Name, and to make his Praiſe glorious* by your joint Prayers and Thankſgivings to Him, your great Creator, your all gracious and eternal Benefactor. In your Prayers ye are *to give him Thanks* for all his mighty Favours, and ſo far to teſtify your Dependance on Him for the future, as *to put your whole Truſt in him, and to call upon him*, as the Giver of all good Things, and *to honour his holy Name and his Word*, when read and preached to you; and receive it as the Law of GOD, by which ye are to govern all your Actions, and *to ſerve him truly all the Days of your Life*.

BUT being *born in Sin*, and having *a Law in your Members warring againſt this Law of your Mind*, ye will not be able to do this Work of yourſelves, without the Aſſiſtance of the *Holy Spirit*; and therefore, ye muſt moſt earneſtly aſk it of GOD in Prayer, and deſire *the ſincere Milk of the Word, that ye may grow thereby*; *grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*, who was born of the Virgin *Mary*, a Child into the World, and in all Things like unto you, *Sin only excepted*; grew up to Manhood, and performed the whole Will of GOD, until he was crucified under *Pontius Pilate*; GOD, out of his tender Mercy to us, permitting him to ſuffer Death upon the Croſs, as a Malefactor, and vouchſafing to accept that as a full perfect and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. Wherefore, *ye are not your own, ye are bought with a Price*,

Rom. vii. 23.

1 Pet. ii. 2.

2 Pet. iii. 18.

1 Cor. vi. 20.

Price, even *with the Price of Chriſt's moſt precious Blood*, and *have been baptized into his Name*, and ought to *glorify God with your Bodies, and with your Spirit, which are God's, through our Lord and Saviour Jeſus Chriſt*; who hath declared, that *whoſoever ſhall not receive the*
Mark x. 15. *Kingdom of Heaven as a little Child, he ſhall not enter therein*: and *gave himſelf for you, that he might redeem*
Titus ii. 14. *you from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.*

THUS ſtands this great Truth, *as it is in Jeſus Chriſt*; and therefore thus I teach, and moſt earneſtly exhort you, as *dear Children*, to perform it, and to *proceed in all Virtue and Godlineſs of living*, that as *ye increaſe in Stature*, ye may *increaſe in Wiſdom*, and *in Favour with God and Man.*

WHAT hath hitherto been ſaid, hath been chiefly deſigned for theſe poor Children, but it may be of uſe to Perſons of all Ages and Conditions among us: For it cannot but afford Matter of great Comfort to thoſe, who have been ſo happy as to have dedicated their Youth to the Service of GOD, and continue to walk in his Ways, to reflect on the great Advantages of their Conduct; while at the ſame Time it may very ſeaſonably remind thoſe, who have hitherto been ſo far void of Underſtanding, as to have neglected the firſt and beſt Opportunities of paying their Duty to GOD, immediately to ſet about it, *to day, whilſt it is called to day*, leſt at
Heb. iii. 13. length they ſhould grow *hardened through the Deceitfulneſs of Sin.*

BUT

BUT what I propoſed more immediately to infer from theſe Premiſes is, *The wiſe and uſeful Inſtitution of our Charity Schools.*

THAT *the Soul be without Knowledge, it is not good:* Like Marble in the Quarry, or rather, like the rough Jewel in the Mine, the Soul lies obſcured within its earthly Tabernacle, till poliſhed by Inſtruction; it ſparkles and ſhines forth in *Wiſdom*, which is *more precious than Rubies*, when the *Beginning* of it is *the Fear of the Lord.* It is of mighty Conſequence to give the Souls of Children an early Tincture of Religion, and to ſeaſon them with Devotion; for Childhood is the proper Age of Diſcipline, moſt tractable and obſequious, and peculiarly fitted for Inſtruction. *Whom ſhall we teach Knowledge? Whom ſhall we make to underſtand Doctrine?* According to the ſacred Oracle of GOD, *them that are weaned from the Milk, and drawn from the Breaſts: For Precept muſt be upon Precept, and Line upon Line; Line upon Line, here a little and there a little.* Childhood, of ſoft and yielding Subſtance, is to be faſhioned into Form; and therefore, Religion and Virtue ſhould be made habitual to them, before vicious Cuſtoms can get the Poſſeſſion. For Cuſtom is of great Force; a ſecond Nature: *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.* The Heat of Youth, the Allurements of Vice, the Cares of this World, and the Love of Riches, *the Root of all Evil*, may carry him out of the *right Way* for a Seaſon; but he will return into

Prov. xix. 4.

Iſaiah xxviii. 9, 10.

Prov. xxii. 6.

it, as ſoon as Experience, Age, or Misfortunes have reduced him to Recollection, and brought the Man to himſelf.

To take an early Care of and provide for them who *came naked*, in the moſt unhappy Senſe, *out of their Mother's Womb*, poor and forlorn and unable to help themſelves, while they whoſe Duty and Affection tie them to their Aſſiſtance, are perhaps as poor, as forlorn, and as helpleſs as themſelves; I ſay, to ſtep in timely to the Aſſiſtance of ſuch *poor Infants*, and to reſcue them at once from Want and from Miſery, from Ignorance and from Vice, is the moſt noble Species of the moſt noble of the Chriſtian Virtues. This is *to do* moſt truly *the Will of our Father who is in Heaven*, and to imitate his bleſſed Son, *the great Author and*

Acts x. 38. *Finiſher of our Faith, who went about doing Good. To comfort the Afflicted, and to preach the Goſpel to the Poor,*

Luke vii. 22. was his daily Buſineſs and Care, and the Proof which he gave to the Diſciples of *John* the Baptiſt of his being the true Meſſiah. And Chriſt gave it in expreſs Charge

Luke xviii. 16. to his own Diſciples, *to ſuffer little Children to come unto him:* Doubt ye not therefore, but earneſtly believe, O ye worthy Truſtees, that our good Lord will kindly receive *this moſt charitable Work* of bringing theſe poor Children unto him, and embrace them with the Arms of his Mercy, while in theſe Schools ye daily comfort and inſtruct them, and are inſtrumental, as it is in all Charity to be hoped, in bringing up uſeful Members of this Kingdom, that might, if not prevented by your kind Care,

Care, have proved the Diſgrace as well as Burden of the Land.

FOR ye are by no means inſenſible, *that it is good for them* to begin *to bear the Yoke* in their greener Years, to be early accuſtomed to Work, as well as to Inſtruction; that the Organs of their Bodies, and the Faculties of their Souls may acquire Strength and Vigour from Action; that as they riſe up towards Manhood, they may be no longer chargeable, nor *eat any Man's Bread for nought*, but earn it for themſelves; and as faithful Servants, brave Mariners and Soldiers, diligent Workmen, laborious Huſbandmen, ingenious Artificers, and honeſt Tradeſmen, *eat the Bread of Carefulneſs*, and *learn to maintain good Works for neceſſary Uſes*; for ſuch neceſſary Uſes as theſe, of which they have received the Benefit, and been bleſſed with the Experience: and if any of them, endowed with ſuperior Talents, by an happy Exertion of their Faculties, ſhould reach the Riches and Honours of the World, may they go on and proſper while *they uſe this World as not abuſing it!* May they all go on and proſper, *we wiſh them good Luck in the Name of the Lord!* Titus iii. 14.

It is not the Will of your Father which is in Heaven that one of theſe little Ones ſhould periſh; *their Angels behold his Face*, and *hearken to the Voice of his Word*, as he ſends *them forth to miniſter for them that ſhall be Heirs of Salvation*. The holy Angels do not indeed now, as in old Times, appear in viſible Forms; ſince GOD hath been pleaſed to make a clear and full Revelation Matt. xviii. 14. Matt. xviii. 10. Pſal. ciii. 20. Heb. i. 14.

of his Will by his only begotten Son Jeſus Chriſt our Lord, theſe his Miniſters have ſeldom been ſeen; but from that divine Revelation we learn, that they have a Charge over us, and are very tenderly concerned for our Good,
Luke xv. 10. and particularly *rejoice* over every repenting Soul. O ſurprizing wonderful Thought! Lord! What is Man that the Angels and Archangels, and all the Hoſt of Heaven, ſhould intereſt themſelves in our Salvation! And even the only begotten Son of GOD himſelf ſhould come down from Heaven to ſave us! *Herein* in-
1 John iv. 10. deed *is Love, not that we lœved God, but that he loved us, and ſent his Son to be a Propitiation for our Sins*;
Mat. xviii. 20. and even to this Day *where two, or three are* religiouſly *gathered together in Chriſt's Name, there is he* virtually *preſent*, by his inviſible heavenly Miniſters, *in the midſt of them*. Ponder upon this, I beſeech you, both Old, and Young, and let it ſink deep into your Hearts, that not the leaſt Indecency or Indolence may appear in your Behaviour in the Houſe of GOD, that with our full Strength and one common Ardour of Devotion, we may join theſe Babes of Grace in their Pſalms, and Hymns and ſpiritual Songs, to *expreſs the noble Acts of the Lord, and to ſhew forth all his Praiſe*. Their Voice, as *the Voice of many Waters*, iſſues forth with ſuch mighty Thunderings, that if, as our bleſſed Lord GOD has been pleaſed to
Matt. xi. 12. tell us, *the Kingdom of Heaven ſuffereth Violence, and the Violent take it by Force*, we may hope our *Prayers and*

and our Alms to them may be carried up as a Memorial before God, and take Poſſeſſion of Heaven in our Behalf.

WHOSE Eyes hath the GOD of this World ſo far blinded, as not to look both with Pleaſure and Pity on theſe poor Infants? Do not helpleſs Innocence, artleſs Simplicity, and undiſſembled Modeſty ſhine forth in their Countenances, and plead moſt movingly in their Behalf? Who are then ſo loſt to Religion and Virtue, as to be given to the reprobate Mind of declaring againſt their being brought up *in the Nurture and Admonition of the Lord*?

IT is in Truth an Honour to our Charity Schools, and a ſure Mark of their intrinſick Worth, that the Reaſon and Nature of Things muſt be changed, *Evil called Good and Good Evil, and Light put for Darkneſs and Darkneſs for Light*, before they can be to any Purpoſe gainſaid. Such wrong Heads indeed, as in direct Contradiction to the great Maſter of Wiſdom maintain, that Righteouſneſs inſtead of exalting may prove a Reproach, and the Vices of particular Perſons become publick Benefits to the Nation, will venture to open their wretched Mouths againſt theſe pious Inſtitutions. They are not inſenſible, that their Principles will never effectually prevail over Minds thus early initiated to Virtue, and habituated to Piety; and therefore out of their Zeal for Infidelity, with that apoſtate Emperor of old, who was ſpoiled *thro' Philoſophy and vain Deceit, after the Rudiments of the World*, they are for ſhutting the Chriſtian Schools.

BUT

BUT another Sort of Men there are, who go more privately, and more cunningly to work, not out of a Principle of believing too little but too much; I mean the Papists, that, like the Pharisees of old, *compass Sea and Land to make Proselytes*, but it is chiefly among the meaneſt and moſt ignorant Sort of People, that they prevail; and even theſe poor Wretches they rather inliſt than perſuade, they relieve their Neceſſities, but upon this Condition, that they ſhall ſay and do as they command them.

TO provide a Remedy for this, at a Time when *Popery* had got Poſſeſſion of the Throne, and began to erect its Banners, and to make large Strides through the Land; it pleaſed GOD to put it into the Hearts of ſome good *Proteſtants*, to open *theſe Schools*, that the Children of the Poor might be taught the true Principles of Chriſtianity and to read the *Bible*, that as they improved in Years they might *exerciſe their Underſtandings* in it, *to diſcern between Good and Evil*; and *give a ſatisfactory Anſwer to every Man that ſhould aſk a Reaſon of the Hope that is in them*; and therefore the *Papiſts* have from the very Beginning been bitterly ſet againſt theſe Schools.

THE *Bible* hath been always to them a very troubleſome Book, and confounds them in all our Diſputes. Dares the *Prieſt of the Church of Rome* to direct Men to worſhip Saints and Angels, and to pray to them for their Mediation with GOD in their Behalf? We from this the *Holy Book of God* will admoniſh them to *let no Man beguile them of their Reward in a voluntary Humi-*

Col. ii. 18.

Humility and Worſhipping of Angels; for there is one 1 Tim. ii. 5.
God, and one Mediator between God and Men, the Man Chriſt Jeſus. Dares *the Prieſt of the Church of Rome*, tell Men contrary to all Senſe and Reaſon, that the Bread and Wine in the Lord's Supper are changed into that very individual Body of *Chriſt*, which was born of the *Virgin Mary*? We from this the *Holy Book* Heb. x. 12, 13.
of God will tell them, that *the Man Chriſt Jeſus, after he had offered one Sacrifice for Sins, for ever ſat down on the right Hand of God, from henceforth expecting till his Enemies be made his Footſtool.* Dares the deſigning *Jeſuit* affright Men with a burning Fire on the Borders of Hell, in which their Souls, after their Departure from their Bodies, muſt be purged before they can arrive at Heaven? We will remind them that *a Voice from Heaven* in this the *Holy Book of God hath told us*, that *bleſſed are the Dead which die in the Lord,* Rev. xiv. 13.
that they may reſt from their Labours: The Souls of the Wiſd. iii. 2.
Righteous are in the Hands of God, and there ſhall no Torment touch them: that *it is appointed for Men once to* Heb. ix. 27.
die, and after that the Judgment. For we muſt all appear 2 Cor. v. 10.
before the Judgment Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good, or whether it be Evil. Knowing therefore the Terrors of the Lord, we perſuade Men to live ſoberly, righteouſly and godly in this preſent World; but we ſcorn to fright them with imaginary Fires, how much ſoever we might gain by the Impoſture. We teſtify *before God and the Lord Jeſus Chriſt, and the* 1 Tim. v. 21.
elect

elect Angels, that the true Way to learn to do the Will of GOD, is to read diligently and to ſtudy his Holy Scriptures.

IT is by the eſpecial Bleſſing of Heaven, that ye have the free Uſe of your *Bibles*, while the People of many other Nations are deprived of it by the Tyranny of *the Church of Rome*, which would make it *of none Effect by her Traditions*. And to prevent the moſt ignorant of our Brethren from being led aſtray by her buſy Seducers, permit me to illuſtrate the Caſe of the *Prieſts of the Church of Rome*, endeavouring to take from you your *Bibles*, and our bidding you to hold them faſt, in a plain and familiar inſtance: Should a Stranger in your Walks on a Sun-ſhining Day, accoſt you and ſay, that the Sun is hot and troubleſome, and ſhines ſo clearly as to endanger your Eyeſight; and therefore if you would ſhut your Eyes and give him your Hand, he would ſhew you the right Way: Would you not think the Man mad, or ſomething worſe? I will not miſtruſt your Underſtandings ſo far as to make the Application, but only obſerve, that it would be but common Prudence to keep your Eyes open, and look carefully about you in ſuch ſuſpicious Company. Make uſe of your own Eyes, and diligently read your *Bibles*, for the true Chriſtian Faith; prove all Things by it, and examine throughly the great Points in Debate between the *Church of Rome* and us, and ye will plainly diſcover, that tho' *Chriſt's Kingdom is not of this World*, yet his pretended Vicar's is; that Wealth and Dominion

nion are in Truth the great Power which he adores, and that all his Doctrines with which he hath perverted, I had like to have ſaid, deſtroyed Chriſtianity, are viſibly calculated to magnify and enrich himſelf. But whither am I going? —— if my Zeal for GOD's Word hath carried me out too far, forgive me this Wrong: *to be zealouſly affected* in ſo good a Cauſe is truly laudable and praiſeworthy; and may the Bleſſing of Heaven always accompany us in this good *Zeal*, and direct us in it *according to Knowledge!* May all *Britiſh Proteſtants*, but more eſpecially, and in particular may all the worthy Members of our eſtabliſhed Church unite, and oppoſe with Ardour all the Attempts of thoſe crafty deſigning *Men, who lie in wait to deceive*, and would take from us our *Bibles*, and together with them, all that is truly valuable and worth living for here, I mean, our happy Conſtitution both in Church and State!

MANY were the Methods propoſed, in the late Time of Danger and Trouble to ſhew our Affections, and to be of ſome Service againſt the *common Enemy*: For ſuch the Northern Rebels were conſidered in their proper Light, the Tools of *France*, and of *Rome*: But few, if any of thoſe Methods, now thro' GOD's Mercy the Storm is blown over, and thoſe Wretches *gone to their own Place*, will do more Good for the future, than to put the *holy Book of God* early into the Hands of the riſing Generation, and teach them

to read and learn from it their Duty both to *God*, and to the *King*.

If we take a religious Survey of theſe great *Cities*; the general Decay of publick Piety, much too apparent in our Churches on the Lord's Day, the profane Language and Lewdneſs in our Streets, with the many other Overflowings of Ungodlineſs, muſt make every good Man afraid. But on the other Hand, *the Multitude of their publick Charities*, (our *Engliſh* Good-nature ſpecified in Deeds) will afford at the leaſt a Gleam of Hope, that they may *cover the Multitude of their Sins*. And when we caſt our Eyes on *theſe thouſands of Babes, opening their Mouths with joyful Lips, to perfect God's Praiſe*, we may comfort ourſelves with the Remembrance, that *God is not unrighteous, that he ſhould forget our Works and Labours of Love, who have miniſtred to theſe little Saints, and yet do miniſter*; and we will further dare to hope, that a Number of righteous Perſons, may be found among us, ſufficient, in the merciful Arithmetick of Heaven, for *God to ſpare theſe Cities for their Sake. God's Judgments are in the Earth*; his Hand hath been ſtretched out, and hath lately given us ſome awakening Strokes. God of his infinite Mercy grant, we may amend, and learn *Righteouſneſs from them*; that his only begotten Son our bleſſed Saviour may continue *to gather our Children together, even as a Hen gathereth her Chickens under her Wings*; *and that we may grow wiſe in this our Day,*

Heb. vi. 10.

Matt. xxiii. 37.

and

and consider the Things that belong to our Peace, before they are hid from our Eyes.

MOST useful for this good Purpose was the original Institution, and most beneficial is the Continuance, of *the Society for promoting Christian Knowledge*; to distribute the holy Bible and good Books, and to procure and encourage the erecting of Charity Schools. Many hundred thousands of *Bibles, Common-Prayer-Books*, together with other good *Books of Devotion and Instruction*, and an innumerable Quantity of pious *small Tracts*, have been distributed by them; and no less than 15000 *Bibles with the Common-Prayer in the Welch Language* are printed off, and preparing to be dispersed to the remotest Corners of *Wales*; the Society *becoming all Things to all Men, if by any means they may gain some.*

WHILE, blessed be GOD! from the good Conduct of the worthy Persons more immediately concerned for the *Charity Schools*; by their Readiness to receive Advice, to improve Hints, and by the careful Observance of Rules, and of the Directions of our *most worthy Diocesan*, concerning them; all Occasions of Offence are so far cut off, that the Clamours against them have ceased, and *this our great Good is no longer evil spoken of*: But they are happily increased in this Kingdom more than a thousand Fold; and not only *England and Wales*, but also *Scotland and Ireland*, appear to contend with a religious Emulation, which of them shall excel in these most praise-worthy Institutions:

That it will be through their own perverſe Obſtinacy if any of our *People periſh for lack of Knowledge*, which, through GOD's Mercy, is ſpreading all over *our Iſlands here*; and a great, and it is to be hoped, an effectual Door is opened for it, into our Plantations and Colonies abroad, by the means of *the Society for the Propagation of the Goſpel in foreign Parts*; that at length we may take up the Evangelical Prophet's Invitation;

Iſai. lv. 1. *Ho! Every one that thirſteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk without Money and without Price. Freely we have received, and we freely give, the Means of Grace, and the Key of Knowledge*, to all ſuch as are religiouſly diſpoſed to receive them; and we moſt heartily wiſh, that all our People may become a *choſen Generation, to ſhew forth the Praiſes of Him who hath called them out of Darkneſs into his marvellous Light*; and that from *the leaſt even to the greateſt, all may know and worſhip God in Spirit and in Truth, through Jeſus Chriſt our Lord!* Amen.

F I N I S.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Chriſtian Knowledge.

LONDON:

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY, in *Bartholomew-Cloſe*; and Sold by B. DOD, BOOKSELLER, at the *Bible* and *Key* in *Ave-Mary Lane*.

MDCCXLVIII.

ACCOUNT

OF THE

SOCIETY

FOR

Christian Knowledge.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwered thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE

THE SOCIETY consiſt partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be choſen, muſt be recommended in the *Form* N° I. in the *Appendix*. The former (of whom you have a Liſt joined to the ſame Number in the *Appendix*) ſubſcribe ſuch Annual Sums as every one thinks proper, towards carrying on the Deſigns of the Society; and have their regular Meetings, in which all Buſineſs relating thereunto is tranſacted. And as moſt of theſe, when this Society was firſt formed, did live in or near *London*, they were then called RESIDING Members. The latter, are ſuch Perſons in *Great Britain* and *Ireland*, and other Proteſtant Countries, as are choſen to correſpond with the Society, on purpoſe to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to ſuggeſt ſuch Methods of doing Good as occur to them; to diſtribute Bibles, with ſuch religious, as well as uſeful Books, as are from time to time approved of, and recommended by the Society; and to remit occaſional Benefactions, which they themſelves are pleaſed to contribute, or collect from well diſpoſed Chriſtians.

BUT for the better underſtanding the Nature and Deſigns of this Society, it is thought convenient to premiſe a ſhort Narrative of its Riſe and Progreſs.

Anno 1698. The Original of the *Society*.

——It was about the latter End of the Year 1698, that a few Gentlemen formed themſelves into a *Voluntary Society*; and as ſuch, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by ſuch Methods as appear'd to them, from time to time, to be moſt conducive to that End, till towards the Concluſion of the Year 1701; when, at their Inſtance, a **Charter** was obtained from King WILLIAM III. whereby all the then Subſcribing Members of this Society,

1701.

Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations*, *Colonies*, and *Factories beyond the Seas*, *belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation.

Of the *Incorporated Society* for *Propagation of the Goſpel in Foreign Parts.*

BUT their **Charter** being limited to *foreign Parts*, and the Buſineſs of that Corporation being hitherto confin'd to the *Britiſh* Plantations in *America*; moſt of the Original Members of our *Voluntary Society*, ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation*, and known by the Name of **the Society for Promoting Chriſtian Knowledge.**

The Incorporated Society being limited to the *Britiſh Plantations*, the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Uſeful Inſtruction, Care ſhould be taken, and all proper Means uſed, to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry, Navi-

Charity-Schools erected.

gation, or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes: But what Care they have taken, and what they have done in theſe Particulars, will appear from N° II. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſperſed ſeveral Hundred Thouſands of them, in ſuch Manner and in ſuch Places, as they have Reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix*, N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well diſpoſed Perſons, to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands,

Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the *Society* undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD: which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to *Cudulore* near *Fort St David*, (another English Settlement). However, the Society chearfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants; such a Spirit, as shews itself in Mr Professor *Francke*, of *Hall* in *Saxony*, whose Remittances towards carrying on this pious and glorious Design, have been large and constant. But the present State of this Mission may be seen in the *Appendix* N° IV. together with an Account of the Benefactions received, at the End of N° V.

1710.

Protestant Mission to *East-India*, at *Tranquebar*.

At *Madras*.

At *Cudulore*.

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 1*s.* 6½*d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 Pſalters, 3825 New Teſtaments, and 2774 *Catechetical Inſtructions*, with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

New Teſtaments, Pſalters, Catechiſms, and Abridgment of the Hiſtory of the Bible, printed in Arabick.

1725. The Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up Work-houses; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-houses to be publiſhed; which was reprinted with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular Regard ſhould be had to ſuch an Education of Children, as might, by making them good Chriſtians, be the moſt effectual Means to make them uſeful to their Country,

Work-Houſes recommended.

try, truly happy in the Life that now is, and in that which is to come.

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Proteſtants in *Saltzburg*, (having firſt obtained His Majeſty's Leave) reſolv'd upon doing all that lay in their Power to raiſe Collections for their perſecuted Brethren. To this End, in *June* the ſame Year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick of* Saltzburg, *&c.* and afterwards publiſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through God's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the Engliſh Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Tranſports, conſiſting of more than two Hundred Proteſtant Emigrants, chiefly *Saltzburgers*; who, with Two Miſſionaries and a Schoolmaſter, are ſettled by themſelves at *Ebenezer*: and there live in a contented, comfortable, and hopeful Way, upon ſuch Lands as have been aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony. 1732.

Saltzburg Exiles relieved.

The great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary for

for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities belonging to this Branch of the Society's Deſigns, that they have nothing left now to anſwer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchaſed as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*; but for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlet's Buildings*, *London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as was then miniſtred to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs.

1743. Propoſal for Printing the Bible, *&c.* in the *Welch* Language.

IN the Year 1743, the Society undertook the Management of a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer* and *Pſalms in Metre*. An Impreſſion of *Fifteen Thouſand* Copies is now finiſhed in the Univerſity-Preſs at *Cambridge*: And by the good Spirit GOD hath raiſed up in this *Proteſtant* Kingdom, to communicate the Bleſſing of the Scriptures to all People in their own Language, the Society hath, to the 28*th* of *June*, 1748. received for this Work 2680 *l.* 11 *s.* 2 *d.* from the joint Contributions of worthy Benefactors: But

there

there is ſtill a very great Charge remaining behind, which will attend the Binding of ſo large a Number of Books, as well as the Packing and Carriage thereof to *London:* So that the Society heartily recommends the farther Encouragement of this charitable and Chriſtian Deſign to well-diſpoſed Benefactors; and thinks fit to declare, that their Members may have this Bible upon the Terms mentioned in their Catalogue of Books, diſperſed by them, (*Appendix* No. III.) And that whatever Money ſhall be raiſed, after all Charges are defrayed, by the Sale of them, or by Benefactions to this Deſign, ſhall be ſet apart towards raiſing a Fund for a New Edition, whenever it ſhall be found requiſite.

BEFORE concluding this *general* Account, it may not be improper to mention two very conſiderable Benefactions to this Society.

Mrs *Palmer*'s Legacy of 4000 *l.* in 1728.

1. THE one is, a moſt generous *Legacy* of *Four Thouſand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is ſtill preſerved entire in the *Publick Funds*; the Intereſt of it only being from year to year applied to ſuch Branches of their Deſigns as moſt need it.

The Gifts of Mr *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceaſed; who having conſidered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as alſo of diſtributing religious and good Books, has, (in order to make the beſt and moſt laſting Proviſion he could for theſe Purpoſes) executed a Conveyance by Leaſe and Releaſe, of Ten Acres of Land in *Romney Marſh* in *Kent*, to Five Members of the *Society for Promoting Chriſtian Knowledge*, their Heirs and Aſſigns for ever, and has likewiſe transferred to the ſame Gentlemen 1050 *l.* New South Sea Annuities, to

be,

be veſted in a Purchaſe of Freehold Land, as ſoon as may be, the better to perpetuate the Truſts declared by another Deed, executed by the ſaid Benefactor, towards defraying the Expence of diſtributing *Bibles*, *New Teſtaments*, and other Religious Books, under the Inſpection of the Society.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Aſſigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements were confirmed by his Will.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it was at their laſt Audit, may be ſeen in the *Appendix*, N°. V.

The TREASURERS *of this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rocheſter*, and Rector of St *Mary Lambeth*, is Treaſurer for all Benefactions to the Deſigns of the Society in general: and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

BENJAMIN HOARE Eſq; in *Fleetſtreet*, is Treaſurer for all *Benefactions* to the *Proteſtant Miſſion* in the *Eaſt-Indies*.

Mr FRANCIS GOSLING, Banker in *Fleet-ſtreet*, is Treaſurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

The Rev. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr BROUGHTON, *at the Society's Houſe in* Bartlet's-Buildings, Holborn.

APPENDIX.

N° I.

The Form of recommending MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the **Society for Promoting Christian Knowledge**; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law eſtabliſhed; of a ſober and religious Life and Converſation, and of an humble, peaceable, and charitable Diſpoſition.

A

LIST

OF THE

SUBSCRIBING MEMBERS

OF THE

SOCIETY *for promoting Christian Knowledge.*

Time of Admission.

A.

1744. FRancis *Ayscough* D. D. Clerk of the Closet to His Royal Highness the Prince of *Wales.*

1745. { Rev. Mr *Arnald*, Rector of *Thurcaston*, *Leicestershire.*
Hon. and Rev. Mr *Henry Harvey Aston.*

B.

1738. RIght Reverend *Joseph* Lord Bishop of *Bristol.*

1720. Right Reverend *Zachary* Lord Bishop of *Bangor.*

1722. *William Belitha* Esq; *Teddington* in *Middlesex.*

1723. *Thomas Blencowe* Esq; of the *Middle Temple.*

1725. *Thomas Bromsall* Esq; *Blunham*, *Bedfordshire.*

Peniston

Time of Admiſſion.

1726. *Peniſton Booth* D.D. Dean of *Windſor*.
1729. *Colverly Bewicke* Eſq; *Clapham*, *Surrey*.
1731. *Edward Beacon* M. A. Rector of *Calbourne* in the Iſle of *Wight*.
1732. *William Berriman* D.D. Fellow of *Eton*, and Rector of St *Mary Axe*, *London*.
Rev. Mr *Henry Allard Butjenter*, one of His Majeſty's *German* Chaplains.
1735. *William Bedingfield* of *Swatſall Hall*, *Suffolk*, Eſq;
John Burton D.D. Head Maſter of *Wincheſter* School.
1738. Sir *William Brown* M.D. at *Lynn*, *Norfolk*.
1740. *John Betteſworth* LL.D. Dean of the Arches.
John Barton M.A. Rector of *Sherington*, *Bucks*.
Samuel Baker D.D. Reſidentiary of St *Paul*'s.
Edward Bayer D.D. Vicar of *Royſton*, *Herts*.
1741. Rev. Mr *Daniel Beaufort*.
Philip Bearcroft D.D. Chaplain in Ordinary to His Majeſty, and Preacher at *Charter-Houſe*.
Mr *John Beckham* at *Swaffham*, *Norfolk*.
1742. Sir *Griffith Boynton* Bart. *Burton Agnes*, *Yorkſhire*.
1743. *John Berriman* M.A. Rector of St *Alban*, *Wood-ſtreet*.
William Beſt D.D. Vicar of St *Lawrence Jewry*.
Buckland Nutcombe Bluett Eſq; of *Nutcombe*, *Devon*.
Rev. Mr *Jacob Bourdillon*, *Spital-Fields*.
1744. Rev. Mr *Bates* of *Horncaſtle*, *Lincolnſhire*.
Rev. Mr *Anſelm Baily*, of the King's Chapel.
Rev. Mr *Bree*, Rector of *Mark's-Tey*, *Eſſex*.
James Bateman of *Well*, *Lincolnſhire*, Eſq;
1745. Rev. Mr *Guſtavus Broughton*, Vicar of *St Martin's* in *Leiceſter*.
Rev. Mr *John Boſwell*, Vicar of *Taunton*, *Somerſetſhire*.
Rev. Mr *Chriſtopher Bowerbank* of *Weyhill*, *Hants*.
Rev. Mr *William Barcroft*, Vicar of *Kelvedon*, *Eſſex*.

1746. *John Bowtell* D. D. Vicar of *Patrixbourne*, *Kent*.
1746. Rev. Mr *Bunbury*, Vicar of *Brampton*, *Huntingdonſhire*.
1747. *James Beſt* Eſq; at *Chatham*, *Kent*.
1747. Rev. Mr *Martin Baylie*, Rector of *Wrentham*, *Suffolk*.
1748. Mr *Claude Boſanquet*, Merchant in *London*.

C.

1728. THE Moſt Reverend *Thomas* Lord Archbiſhop of *Canterbury*.
1727. Right Rev. *Samuel* Lord Biſhop of *Cheſter*.
1700. *Rowland Cotton* Eſq; *Etwall*, *Derbyſhire*.
1716. *Thomas Clendon* Eſq; *London*.
1724. *Richard Cobbe* M. A. at *Whitchurch* near *Blandford*, *Dorſetſhire*.
1733. *Joſeph Casberd* M. A. Prebendary of *Briſtol*.
1734. *John Coneybeare* D. D. Dean of *Chriſt-Church*, *Oxon*.
1735. *Thomas Carew* of *Crowcombe*, *Somerſetſhire*, Eſq;
1738. *Henry-Reginald Courtenay* Eſq; *Upper Groſvenor-ſtreet*.
1738. *Edmund Caſtle* B. D. Maſter of *Corpus Chriſti* College, *Cambridge*.
1738. *Peregrine Courtenay* Eſq;
1740. *Thomas Cartwright* D. D. Archdeacon of *Colcheſter*.
1740. Rev. Mr *Chamberlayne*, Rector of *Great Creſſingham*, *Norfolk*.
1741. *John Chapman* D. D. Archdeacon of *Sudbury*.
1742. *Allen Cowper* M. A. Rector of *Warbois*, *Huntingdonſh*.
1742. *Charles Walter Congreve* M. A. Archdeacon of *Ardmagh*.
1743. *Thomas Church* M. A. Prebendary of St *Paul's*.
1744. *John Caſtelman* M. A. Prebendary of *Briſtol*.
1745. *Edward Cobden* D. D. Archdeacon of *London*.
1745. Rev. Mr *Croſſman*, Rector of *Little Bromley*, *Eſſex*.
1746. *Walter Chapman* M. A. Prebendary of *Briſtol*.

D.

1744. RIght Reverend *Richard* Lord Biſhop of St *David's*.

John

1724. *John Denne* D. D. Archdeacon of *Rocheſter.*
1739. *Chriſtopher Dawſon* Eſq; *London.*
1742. Mr Alderman *Davies* of *Beverley*, *Yorkſhire.*
1743. *James Dalbiac* of *Spital Fields*, Eſq;
1744. Rev. Mr *Doughty*, Vicar of *Wiſpington*, *Lincolnſhire.*
1745. Rev. Mr *De Chair*, *Stoke-Newington*, *Middleſex.*
Hon. *Wriothesley Digby*, Eſq;
1746. Rev. Mr *Dowding*, Miniſter of *Tunbridge-Wells* Chapel.
Mr *Peter Dobrée*, ſenior, *Leadenhall-ſtreet.*
Rev. Mr *Doughty*, Miniſter of St *James*, *Clerkenwell.*
Mr *Peter Dobrée*, junior, *Leadenhall-ſtreet.*
1747. *William Deane* M. A. Rector of *Woolhampton*, *Berks.*
1748. *Julius Deedes* M. A. Prebendary of *Canterbury.*

E.

1703. *Vigerus Edwards* Eſq; *London.*
1742. *Sloane Elſmere* D. D. Rector of *Chelſea.*
1744. *Henry Evans* M. A. of the King's Chapel.

F.

1719. *Francis Freeman* Eſq; *Briſtol.*
1740. Rev. Mr *John Forſter* Rector of *Elton*, *Huntingdonſhire.*
1744. *John Ferrett* Eſq; *Weſtminſter.*
1745. Rev. Mr *Robert Foley* of *Stoke-Court*, *Herefordſhire.*

G.

1724. Right Rev. *Martin* Lord Biſhop of *Gloceſter.*
1727. Sir *John Gonſon* Knt.
1731. Rev. Mr *Henry Green*, Vicar of St *Peter*'s in *Derby.*
1742. Rev. Mr *Thomas Gibſon*, Vicar of *Dover-court*, *Eſſex.*
1743. Mr *Francis Goſling* Banker, *London.*
1744. *John Goodwin* M. A. Rector of *Clapham.*
1746. *William Gibſon* M. A. Archdeacon of *Eſſex.*
1747. *Charles Gray* Eſq; *Colcheſter.*

John

H.

1713. *John Heylin* D.D. Prebendary of *Weſtminſter.*
1725. *Benjamin Hoare* Eſq; Banker, *London.*
1730. Rev. Mr *John Holcombe*, Rector of *Tenby*, *Pembrokeſhire.*
1731. *Thomas Hunt* D.D. *Hebrew* Profeſſor, and Canon of *Chriſt-Church*, *Oxon.*
1734. *Jeffrey Hetherington* Eſq; *London.*
1736. *Joſeph Hudſon* Eſq; *Weſtminſter.*
1740. *David Hartley* M.D. *Bath.*
1742. *Thomas Hayter* D.D. Archdeacon of *York.*
1744. *Eden Howard* M.A. Rector of *Rendleſham*, *Suffolk.*
1745. *Sampſon Harris* M.A. Vicar of *Stonehouſe*, *Gloceſterſhire.*
1747. *Thomas Hartley* M.A. Rector of *Winwick*, *Northamptonſhire.*
1747. *Paul Humfrey* of *Gatton Park* in *Surrey*, Eſq;
1747. Rev. Mr *John Haddon* of *Warrington*, *Lancaſhire.*
1748. *John Horne* Eſq; *Lincoln's-Inn Fields.*

I.

1725. *William Jennings* Eſq; *London.*
1740. *Lawrence Jackſon* B.D. Vicar of *Ardleigh*, *Eſſex.*
1742. *Charles Jenner* D.D. Preacher of St *John*'s Chapel, *Holborn.*
1743. Rev. Mr *Thomas Jackſon*, Rector of *Greens Norton*, *Northamptonſhire.*
1745. Rev. Mr *Jenkin*, Lecturer of St *Martin*, *Ludgate.*
1748. Rev. Mr *John Ingram*, Rector of *Whichford*, *Warwickſhire.*

K.

1744. *John Kippax* B.D. Fellow of *Clare-hall*, *Cambridge.*
1748. *Samuel Knight* M.A. Fellow of *Trinity Coll. Camb.*

Right

L.

1705. RIght Rev. *Edmund* Lord Biſhop of *London*.
1724. Right Rev. *Richard* Lord Biſhop of *Lichfield and Coventry*.
1726. Sir *James Lowther* Bart.
1727. *John Lynch* D.D. Dean of *Canterbury*.
1740. Rev. Mr *Langton*, Dean of *Clogher* in *Ireland*.
1742. *William Lucas* M. A. Rector of *Bennington, Hertfordſhire*.
1744. *Stephen Law* Eſq; *London*.
1744. *Roger Long* D.D. Maſter of *Pembroke College, Cambridge*.
1745. *Triſtram Land* M.A. Vicar of *Furneux Pelham, Hertfordſhire*.
1746. *William Lord* M. A. of *Wilmington, Suſſex*.
1747. Rev. Mr *Linton*, Vicar of *Frieſton* near *Boſton, Lincolnſhire*.
1747. Rev. Mr *Lyddell*, Rector of *Wakeburſt* in *Suſſex*.
1747. Rev. Mr *Lidgould*, Vicar of *Harmondſworth, Middleſ.*

M.

1740. JOHN *Morgan* M. A. Prebendary of *Wincheſter*.
1741. *Robert Maxwell* D.D. Vicar of *Grayes* in *Eſſex*.
1741. Rev. Mr *Morant*, Rector of St *Mary*'s in *Colcheſter*.
1741. Rev. Mr *Muſtard*, Rector of *Miſtley, Eſſex*.
1743. *Thomas Micklethwait* Eſq; *Leeds, Yorkſhire*.
1748. Rev. Mr *Francis Muriel* of *Maidſtone* in *Kent*.
1748. *Richard Morgan* Eſq; of *Mortlake, Surrey*.
1748. Mr *Richard Marchant*, at *Edburton* in *Suſſex*.

N.

1744. RIght Rev. *Samuel* Lord Biſhop of *Norwich*.
1710. Mr *Samuel Newey, London*.
1743. *Samuel Nicolls* LL. D. Chaplain in Ordinary to His Majeſty.
1744. *William Nowell* M. A. Rector of *Shipſton le Moyne, Gloceſterſhire*.
1747. Rev. Mr *Stephen Newcomen*, Vicar of *Boreham, Eſſex*.
1748. Rev. Mr *North*, Rector of *Sternfield, Suffolk*.

Right

O.

1734. RIght Rev. *Thomas* Lord Biſhop of *Oxford.*
1730. Mr *Henry Overton*, *London.*
1747. *Thomas Osborn* LL.D. Rector of *Clifton* in *Bedfordſh.*
Henry Owen M.B. of *Broadwell* near *Stow on the Wold*, *Gloceſterſhire.*

P.

1734. RIght Rev. *John* Lord Biſhop of *Peterborough.*
1711. *John Pelling* D.D. Canon of *Windſor.*
1725. Sir *John Philipps* Bart.
1726. Sir *John Price*, of *New-Town-Hall*, *Montgomeryſhire.*
1727. *Thomas Pardo* D.D. Principal of *Jeſus College*, *Oxon.*
1736. *John Peck* Eſq; *Spital-Fields.*
1744. *Vincent Perronet* M.A. Vicar of *Shoreham*, *Kent.*
Rev. Mr *Pittius*, Preacher at the *German* Church in the *Savoy.*
1745. *Joſeph Parſons* M.A. Vicar of *Bedingham*, *Suffolk.*
1746. *John Potter* D.D. Archdeacon of *Oxford.*
1747. *Thomas Perſehowſe* M.A. of *Barns* in *Surrey.*
John Pennington M.A. Rector of *All-Saints* in *Huntingdon.*

R.

1740. REV. Mr *Ralph*, Vicar of *Ingateſtone*, *Eſſex.*
1741. *Nicholas Robinſon* M.D. at the College of Phyſicians, *London.*
David Ravaud Eſq; *London.*
1743. *William Rothery* M.A. Lecturer of *Chelſea.*
1746. *Gloceſter Ridley* LL.B. Miniſter of *Poplar.*
1747. *George Henry Rooke* D.D. Maſter of *Chriſt's Coll. Camb.*
Rev. *Robinſon* B.D. of *Pocklington*, *Yorkſhire.*

S.

1707. RIght Rev. *Thomas* Lord Biſhop of *Sodor and Man.*
1732. *Joſeph Smith*, D.D. Provoſt of *Queen's College*, *Oxford.*
Francis Stanley M.A. Rector of *Hadham*, *Herts.*
1734. Sir *Hans Sloane*, Bart. *Chelſea.*
1736. *Thomas Saville* Eſq; *London.*
1739. Rev. Mr *Salwey*, *Worceſter.*

John

John Stephens Eſq;
R. Sneyd D.D. Rector of *Heningham Sible*, *Eſſex*.
1740. *Humphry Sydenham* Eſq; *London*.
Henry Stebbing D.D. Chancellor of the Dioceſe of *Salisbury*.
1742. *William Short* Eſq; *Exeter*.
1745. *Thomas Smalbroke* M. A. Archdeacon of *Coventry*.
Mr *John Stockwell*, of *Little Chelſea*.
1746. Hon. and Rev. Mr *Stanley*, Rector of *Leverpool*.
James Stonebouſe M.D. Phyſician to the County Infirmary at *Northampton*.
1747. Rev. Mr *John Peter Stehelin*.

T.

1730. REV. Mr *Talbot*, Rector of *Burſield*, *Berks*.
Thomas Troyte M.A. of *Killerton*, *Devonſhire*.
1733. Sir *John Thorold* Bart. *Kenſington*.
1737. Rev. Mr *Humphry Thomas* of St *Juſt* in *Roſeland*, *Cornwall*.
1740. *Samuel Torriano* Eſq; *Putney*, *Surrey*.
1742. *James Torkington* M. A. Rector of *Little Stukely*, *Huntingdonſhire*.
Joſiah Tucker M. A. Vicar of *All-Saints* in *Briſtol*.
Mr *Nathanael Townſend*, in *Lothbury*.
1746. *John Thornton* Eſq; at *London*.
Mr *Nicholas Trevanion*, at *Windſor*.
William Talbot M. A. Fellow of *Clare-Hall*, *Cambridge*.
1747. *Ralph Thoresby* M.A. Rector of *Stoke-Newington*, *Mid.*
1748. Rev. Mr *Trotter*, Rector of *Gravely*, *Huntingdon*.

V.

1700. *James Vernon* Eſq; *Weſtminſter*.
1732. *Edward Vernon* D.D. Rector of St *George's*, *Bloomsbury*.
1740. Rev. Mr *Velley*, Vicar of *Chipping Ongar*, *Eſſex*.
1744. Mr *Richard Venn*, *Ludgate-Hill*.

W.

1725. Right Rev. *Benjamin* Lord Biſhop of *Wincheſter*.
1734. Right Rev. *Iſaac* Lord Biſhop of *Worceſter*.
1712. *Samuel Weller* LL.B. Miniſter of *Maidſtone*, *Kent*.
1733. Mr *Charles Wadſworth* at *How*, *Norfolk*.
1734. *Thomas Wilſon* D.D. Prebendary of *Weſtminſter*, and Sub-Almoner to His Majeſty.
1740. Mr *William Watts*, *Vauxhall*. Rev. Mr *Ward* of *Kenſington*.
1742. *Henry Weſton* Eſq; *Chertſey*, *Surrey*.
1743. *William Worthington*, M.A. Vicar of *Bladwell*, *Shropſh*.
1744. *John Witton* M.A. of *Chapel Thorpe*, *Yorkſhire*, and Prebendary of *York*. Sir *William Wentworth* Bart. at *Bretton*, *Yorkſhire*.
1745. *Chriſtopher Wilſon* M.A. Prebendary of *Weſtminſter*. *John Warcopp*, LL.B. at *Teddington*, *Middleſex*. Mr *John Wilberfoſs*, Merchant at *Gainsborough*.
1748. Rev. Mr *Edw. Wilſon*, Rector of *Weſtmeſton*, *Suſſex*.

Y.

1744. THE Moſt Rev. *Matthew* Lord Archbiſhop of *York*.
1748. *Edward Yardley* B. D. Archdeacon of *Cardigan*.

Z.

1724. REV. Mr *Ziegenhagen*, one of His Majeſty's *German* Chaplains.
1733. Rev. Mr *Zouch* of *Sandal Magna*, *Yorkſhire*.

LADIES Annual Contributors.

1732. Mrs *Baſſet* of *Tanton-Court*, *Devon*. Mrs *Bridget Ilbert* of *Bewring-Leigh*, *Devon*.
1747. Right Honourable the Counteſs of *Hartford*. Lady *Betty Smithſon*.

No

N° II.

THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

Circular Letter 1712.

"AND because some have apprehended, that the "placing so many of them out Apprentices to Ma- "nual Trades, as is now generally done, may oc- "casion, in Time, a Want of Servants, especially "in Husbandry; the Society recommend it to your "Consideration, whether the bringing up the Chil- "dren to Husbandry, or putting them out to Ser- "vices, at Sea, or in sober Families, may not be "more useful to the Publick, and no less beneficial "to themselves.

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words. 1719.

"NEXT to improving the Minds of the Poor "in all necessary Christian Knowledge, the Society "have desired, and do again earnestly intreat all "their Correspondents, to use their utmost Endea- "vours to get some kind of Labour added to the "Instruction given to Children in the Charity

" Schools; as *Husbandry* in any of its Branches,
" *Spinning*, *Sewing*, *Knitting*, or any other uſeful
" Employment; to which the particular Manufac-
" tures of their reſpective Countries may lead them:
" This will bring them to an Habit of Induſtry,
" as well as prepare them for the Buſineſs by which
" they are afterwards to ſubſiſt in the World, and
" effectually obviate an Objection againſt the Cha-
" rity Schools, that they tend to take poor Children
" off from thoſe ſervile Offices which are neceſſary
" in all Communities, and for which the wiſe Go-
" vernor of the World has by his Providence de-
" ſigned them.

Circular Letter 1720.

" THE beſt Means of employing the Poor, has
" always had a Share in the Thoughts of the wiſeſt
" Men in this Kingdom; and the preſent State of
" Affairs, with reſpect to our Trade, ſeems to re-
" quire a Continuance of your Care and Applica-
" tion, to promote thoſe Employments among the
" Children educated in Charity Schools, which may
" be moſt for the Service of the Publick; ſo that
" beſide *Reading*, *Writing*, and *Arithmetick*, and
" inſtructing them in the Principles and Rules of
" our holy Religion, they ought alſo to be inured
" to ſome ſort of profitable *Labour* or *Buſineſs*.

" IT has been obſerved by a worthy Correſpond-
" ing Member, that where, in the Want of other
" Labour, the Children in the Country go a Mile
" or two to School, even that has contributed to
" make them robuſt and active; and that *Gar-*
" *dening*, *Plowing*, *Harrowing*, or other ſervile La-
" bour every other Day for their Parents, has been
" no Prejudice to their Progreſs in Learning.

Circular Letter 1722.

" 'TIS not eaſy to preſcribe ſuch an Employ as
" would ſuit all Parts of the Kingdom; and there-

" fore

" fore it muſt be left to the Prudence of thoſe
" who are intruſted with the Management of Cha-
" rity Schools, to chuſe ſuch Employments for
" the Children, as they ſhall judge to be moſt prac-
" ticable in their reſpective Places; and if any in
" your Neighbourhood have been ſo happy as to
" fall into a proper Method for employing poor
" Children, you are deſired to ſignify it in as parti-
" cular a manner as you can; that when the So-
" ciety are furniſhed with a greater Variety of ſuch
" Methods, they may be communicated to the
" Publick for general Practice.

" And tho' the Manner of employing the Poor, 1725.
" may, at firſt, be attended with ſome Difficulty,
" by reaſon of the Variety of Manufactures in the
" Kingdom, and the Materials neceſſary for them,
" which all Places do not equally afford; yet
" wherever an Attempt has been made (tho' by
" Means perhaps at firſt not appearing very proba-
" ble) it has ſeldom failed of producing ſome
" good Effect: for notwithſtanding the Produce of
" the Manufactures, wherein the Poor are employ-
" ed, ſhould happen to be but ſmall, yet if they
" are kept from Idleneſs and Beggary, and inured to
" a ſober and induſtrious way of Living, the good
" Effects thereof, as well to themſelves as to the
" Publick, will fully compenſate all the Pains that
" ſhall be taken therein.

" The general Uſefulneſs of *Husbandry* to this Circular Letter
" Nation, the real Want there has been of Perſons 1729.
" to be employed in it, and the Mortality that has
" lately happened in many Counties, eſpecially
" among the lower and more laborious ſort of
" People, are, in the Opinion of the Society, all of
" them, very good Reaſons to engage their Mem-

" bers

" bers to uſe their utmoſt Endeavours that poor " Children may be bound out *Apprentices* to that " Buſineſs; which would ſilence one of the moſt " popular Clamours that has been raiſed againſt " Charity Schools. This Concern therefore, which " ſo nearly affects the common Intereſt of our " Country, is particularly recommended by the So- " ciety to all their Members.

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712, they particularly recommended, " That however theſe Children are diſpoſed of, it " will be very neceſſary beforehand to teach them " that great Leſſon of *true Humility*, which our " Saviour has preſcribed to all that will be his Diſ- " ciples; leſt the Advantages they receive from a " pious Education, ſhould incline them to put too " great a Value upon themſelves; and therefore " that the Maſters be often put in mind of guard- " ing the Children under their Care, as much as " poſſible, againſt ſuch dangerous Conceits; and in " order thereunto, to inſtruct them very carefully " in the Duties of Servants, and Submiſſion to " Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity Schools, to remove all Occaſion of Complaint againſt them as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Archbiſhop of *Canterbury* " having heard ſome Complaints againſt the Con- " duct of certain Teachers in theſe Schools, on this

" Head,

" Head, did, in 1716, write a Letter to the Truſtees " of the Schools in and about *London*, earneſtly exhorting them *vigorouſly to animadvert upon all, whether Children or Teachers, who either appear, or ſuffer them to appear at any time in publick, to affront the Government, and bear a Part in thoſe Tumults and Riots, which are ſo great a Scandal, as well as Prejudice, to the good Order and Peace of the Realm. And likewiſe, if there be any Catechiſms or Inſtitutions taught in any of theſe Schools, that meddle with political or party Principles, that they ought immediately to be thrown aſide, as pernicious to the original Deſign of theſe pious Nurſeries.*

Some time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity Schools in and about *London*; " To require " all the Maſters and Miſtreſſes under their Direction, not only to take the Oaths to the Government before their Admiſſion, but at the " Time of their Admiſſion to ſubſcribe to ſome ſuch " ſolemn Promiſe, or Declaration, as the following, *viz. That they do heartily acknowledge his Majeſty King* GEORGE, *to be the only lawful and rightful King of theſe Realms; and will to the utmoſt of their Power educate the Children committed to their Charge, in a true Senſe of their Duty to him as ſuch; That they will not by any Words or Actions, do any thing whereby to leſſen their Eſteem of, or their Obedience to the preſent Government. That upon all publick Days, when their Children may be likely to appear among any diſorderly Perſons, they will do their beſt to keep them in, and ſeverely puniſh them, if they ſhall hear of their running into any Tumults, or publick Meet-*

" ings,

" *ings, contrary to the good Order of ſuch Schools* " *and Scholars.*

SEVERAL other Prelates have earneſtly preſſed the like Exhortations, in their Sermons at the Anniverſary Meetings of the Charity Schools, as well as on other Occaſions; and the Society think it incumbent on them to uſe all their Intereſt to procure a general Conformity to his Grace's and their Lordſhips Sentiments in this Matter, as of the laſt Importance to the Welfare of the Charity Schools; and therefore intreat all their Correſpondents to do their utmoſt to remove all Occaſions of Complaint, as they value the Proſperity of theſe Schools.

An

An Account of the CHARITY SCHOOLS in and about *London* and *Westminster*,

April 1748.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.*

C. signifies Cloath'd. | *M.* Maintained.
pt. Cl. part Cloathed. | *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services or taken out by Friends.	No. of Children now in the Schools, including those now in them
Aldgate Ward *within*, formerly St *Katharine Creed*, 1717. C.	1	42	—	61	176	—	—	286
* St Andrew Holborn, erected 1699. C. — —	1	80	—	180	2	—	—	499
* In the same Parish, 1700. C.	1	—	71	—	—	288	—	359
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 215 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1							
*St. Anne Aldersgate 1709. C.	2	30	20	85	107	39	86	367
St. Anne Blackfryars, set up 1709. supported by Endowment, C	2	40	30	103	144	71	123	411
* St. Ann Westminster 1698 C.	1	52	—	117	85	—	—	456
* In the same Parish 1698. C.	1	—	52	—	—	136	151	339
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pt. C. —	2	26	20	62	52	5	69	239
	12	270	193	1059	566	539	429	2956

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to servitude, or return'd by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken home by Friends	No. of Children educated in the Schools including those now in them
Batterſea, *Surry*, founded and endowed by a Perſon of Quality for 20 Boys, taught to Read, Write, and caſt Accounts, ſeveral of whom are afterwards Apprenticed with the Intereſt of two Legacies left for that Purpoſe.	1	20	—	7	—	—	—	27
Billinſgate Ward 1714. *C.*	1	40	—	74 Sea 9	34	—	—	157
St. Botolph Alderſgate, 1702. *C.*	1	50	—	440 Sea 3	20	—	—	513
In the ſame Pariſh 1702. *C.*	1	—	50	—	—	16	155	221
St. Botolph Aldgate *within* For Boys ſet up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
St. Botolph Biſhopſgate, 1702. *C.*	2	25	25	32	82	20	55	239
* St. Bride's Pariſh 1711. *C.*	2	56	40	71 Sea 10	36	48	59	324
* Bridge and Candlewick Ward, ſet up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. *Cl.*	2	60	40	106 Sea 11	303	8	281	810
* Broadſtreet Ward 1714 *C.*	2	50	30	180 Sea 18	47	32	113	480
Camberwell in *Surry* 1721 *C.*	2	25	25	—	—	—	96	146
* Caſtle Baynard Ward *C.* Boys 1710. Girls 1719.	2	30	20	74	185	33	124	466
Chelſea, *Middleſex*, ſet up 1707, endow'd with 10 *l. per Ann.* for ever, by the late Mr. *Chamberlayne*, *Pt. C.* and *Pt. M.*	2	35	20	72	12	—	5	144
In the ſame Pariſh, Set up *June* 1709. for Soldiers Girls, ſupported by Ladies and Gentlewomen, ſeven of whom are Truſtees, *Cl.*	1	—	30	—	—	7	97	134
* Chriſt-Church, *Spital-Fields*, ſet up 1708. *Cl.*	2	30	30	Sea 2 71	112		126	371
Chriſt Church in *Surry*, Boys 1711. Girls 1715. *C.*	2	30	10	113 Sea 17	44	52	35	323
* St. Clement Dane 1702 *C.*	2	60	40	170 Sea 100	27	—	266	877
	27	561	400	2021	902	248	1412	5504

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
* In the same Parish of St *Clement Danes*, an Horn-book School for Boys and Girls, 1724. *pt. Cl.*	1	20	10	—	—	—	—	30
* Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714.	2	47	30	145 Boys 12	328	45	203	831
* Cornhill and Lime-street Ward. *C.* 1710.	2	50	30	176 Boys 14	166	20	166	616
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	115	203	3	137	533
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1713. *C.*	2	30	20	—	—	—	—	352
*St. Dunstan in the West *C.* Boys 1708. Girls 1710.	2	50	40	143 Boys 4	151	87	199	733
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
*St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections	1	35	—	48	68	—	—	151
* East Smithfield in the Parish of *Aldgate*, the Boys set up 1706, and the Girls 1710. *C.*	2	40	30	77 Boys 16	225	10	204	602
* Faringdon Ward *within* set up 1705. *C.*	2	60	40	476 Boys 12	—	—	85	671
St. George in the East, *C.* Boys 1716. Girls 1718.	2	50	50	100 Boys 19	256	11	330	807
*St. George the Martyr 1708. *C.*	2	35	35	225 Boys 31	11	2	137	476
St. George Southwark *C.* Girls 1749.	2	40	20	—	—	—	—	60
St George *Middlesex* 1719. *C.*	2	50	50	100	—	12	20	232
	26	607	400	1784	1408	190	1481	6172

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. at 10 l.	Boys put out since setting up of the School to Services or taken out by friends.	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services or taken out by friends.	No. of Children educated in the Schools, including those now in them.
Sir *George Wheeler*'s Chapel in *Spital Fields*. 1703. *C. W.*	1	—	30	—	—	14	11	55
*S. Giles Cripplegate *without*, in *Redcroſs-ſtreet*, 1698. *C.*	1	100	—	181 Sea 9	893	—	—	1184
In the ſame Pariſh, ſupported by the Lady *Eleanor Hall*'s Legacy of 62 *l.* 10 *s. per Ann.* 1709. *Cl.*	1	—	50	—	—	32	31	113
St Giles in the Fields, and St George Bloomsbury, ſet up 1705. *C.* The Truſtees of theſe Schools in 1728, finding themſelves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldeſt Girls ſhall be wholly maintain'd in the Schools, with a Perſon appointed to teach them what is neceſſary to qualify them for Services.	4	101	101	491 Sea 13	85	249	79	1031
Greenwich, *Kent*. 1700. *C. W.* the Children here ſpin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
In the ſame Pariſh, Cloathed in Green.	1	20	—	—	—	—	—	20
In the ſame Pariſh, Cloathed in Grey.	1	28	—	—	—	—	—	28
Hammerſmith, *Middleſex*.	2	20	20	—	—	—	—	40
* Highgate, *Middleſex*, *C.* ſet up for Girls 1722. The Schoolhouſe was Built by Edward Pauncefoot Eſq; who endowed it with 20 *l.* per Ann. for ever.	1	—	20	—	—	—	—	—
*St James Clerkenwel, *C.* 1700.	2	60	40	291 Sea 10	12	143	47	607
In the ſame Pariſh, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Weſtminſter, *C.* Supported by the Offertory, 1697.	1	42	—	136	—	—	—	178
In the ſame Pariſh in *King-ſtreet*, ſet up 1712, by the late Archbiſhop *Tenniſon*, ſupported out of the Revenue of the Chappel, *C.*	1	36	—	120	—	—	—	156
	18	427	311	1168	990	442	368	3686

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or to Service, or taken out by Friends		Girls put out since setting up of the School to Apprentices or to Service, or taken out by Friends		N°. of Children educated in the Schools including those now in them
In the same Parish of St. *James Westminster*, set up 1725. *C. M. W.* to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	—	60	—	100
St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1715. Reviv'd *Midsummer* following	2	30	20	73	84	4	93		304
St. John *Wapping*, set up for Boys 1704. Girls 1708. *C.*	2	40	30	Ann. 28 to 47	169	46	78		488
St. John *Southwark*, 1735. *Cl.*	1	—	31	—	—	—	—		31
Isleworth, *Middlesex*, 1715. *C. W.*	2	40	20	—	—	—	—		60
St. Katherine *near the* Tower, 1707. *C.*	2	35	15	186	18	46	37		337
Kensington, *Mid.* 1707. To which His MAJESTY is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	84	15	34	53		236
* Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day.	2	46	13	Ann. 1	131	—	—		191
* Langbourn Ward, set up in the Name of *Allhallows Lombard-street*, 1702. and made the Ward School, 1735. *Cl.*	1	50	—	Ann. 11 to 19	170	—	—		340
St. Leonard Shoreditch, Boys erected 1705. Girls 1709. *C.*	2	50	50	Ann. 18 to 20	179	68	126		679
* St. Luke *Middlesex*, from the Parish of St. *Giles Cripplegate*, set up 1710. *Cl.*	1	30	—	68	31	—	—		129
In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice	1	24	—	29	—	—	—		53
	19	375	239	892	797	258	387		2948

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Margaret Westminster, cloth'd in Blue, the Boys set up 1688. the Girls 1714. *W.*	2	52	34	360 Sea 39	80	7	108	680
In the same Parish, cloth'd in Grey, *W.* and *M.* the Boys set up 1698.	2	50	26	381	—	—	218	675
St. Martin in the Fields 1699. *C.* In these Schools 35 Girls are *M.* and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536	—	—	198	865
*St. Mary at Islington, 1710. *C.*	2	26	18	86	23	15	22	190
St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. *C.*	2	50	20	181 Sea 9	167	7	92	525
St. Mary Overee, *alias* St. Saviour Southwark, *C.*	2	60	50	—	—	—	206	316
St. Mary Rotherhith, *C.*	1	20	—	4	1	—	—	25
St. Mary le Strand, 1704. *C.*	1	16	—	66	13	—	—	95
* St. Mary Whitechapel, 1705. *C.*	2	60	40	249 Sea 3	272	131	187	914
Mile End, Old Town, set up 1723. *C.*	1	30	—	32 Sea 4	6	—	—	78
In the same Parish, cloth'd in Blue, and endow'd	1	100	—	—	—	—	—	60
Mortlake in *Surry*, set up 1701. *C.*	2	9	9	—	—	—	—	18
Newington Butts, *Surry*, 1710. *C.*	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. *C.*	1	30	—	Sea 3½	—	—	—	66
St. Olave Southwark, 1735. *C.*	1	—	40	—	—	54	6	100
	25	673	288	2005	562	214	1037	4739

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children educated in the Schools, including those now in them.
* St Paul Covent Garden, Boys 1701. Girls 1712. *Cl.*	2	30	20	284 Sea 13	3	76	54	484
St. Paul Shadwell, Boys 1699. Girls 1712. *C.*	2	40	30	244	521	—	—	835
Poplar Chapel in *Stepney. C.* 1711.	1	30	—	34	20	—	—	84
Putney, *Surry, C.*	1	20	—	—	—	—	—	20
*Queen-Hithe Ward, set up 1717. *Cl.*	2	24	20	30 Sea 1	58	—	57	254
Ratcliff Hamlet, *Stepney*, Boys 1710. Girls 1723.	2	35	15	100	—	—	10	160
Richmond in *Surry*, set up 1713. *C*	2	50	50	261 Sea 8	12	200	38	620
*St. Sepulchre *within*, set up 1700. *C.*	1	51	—	407 Sea 6	8	—	—	467
* In the same Parish *within*, set up 1702. *C.*	1	—	51	—	—	—	400	451
* In the same Parish *without*, Girls, set up 1711. *C.*	1	—	25	—	—	220	48	293
* In the same Parish *without*, Boys, set up 1706. *Cl.*	1	33	—	232 Sea 16	8	—	—	289
* St. Stephen Walbrook, 1698. *Cl.*	1	40	—	144	97	—	—	281
* St. Thomas Southwark, 1704 *Cl.*	1	30	—	113 Sea 13	72	—	—	228
* Tower-Ward, Girls 1707. Boys 1709. *C.*	2	60	60	108 Sea 34	281	14	708	1315
*Vintry-Ward 1710. *C.*	1	50	—	122 Sea 13	178	—	—	369
Wandsworth, *Surry*,	1	25	—	—	—	—	—	25
	22	518	271	2308	1253	510	1315	6175
Brought from Page 27	12	270	193	1059	566	539	429	2956
— from Page 28	27	561	400	2021	902	248	1412	5504
— from Page 29	26	607	400	1784	1408	190	1481	6172
— from Page 30	18	427	311	1168	990	442	368	3686
— from Page 31	19	375	239	892	797	258	387	2948
— from Page 32	25	673	288	2005	562	214	1037	4739
TOTAL	147	3431	2102	11237	6478	2401	6429	32180

Boys at School —	3431	5533	Total of Children at School.
Girls —	2102		
Boys put out to Appren.	11237	26545	Total of Children put to Apprentiſhips and Services, or taken out by Friends; of which 822 are gone to *Sea*, out of 39 Schools.
To Services, &c.	6478		
Girls put out to Appren.	2401		
To Services, &c.	6429		

Note, *The* Trustees *of ſome Schools have thought fit to leſſen the Number of Children, that the reſt might be entirely ſupported; which is the reaſon the Number now taught, is ſhort of what it was formerly.*

The Number of Charity-Schools *in each County of* England *and* Wales; *with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:*

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	5	251	47
Buckinghamſhire	57	689	46
Cambridgeſhire	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
Carried forward	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	23	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	29	546	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	640	9681	2038
Brought forward	689	9825	1877
	1329	19506	3915

An Account *of Circulating* Welch Schools, *from Michaelmas* 1746, *to Michaelmas* 1747.

	Schools.	N° of Scholars.		Schools.	Scholars.
Anglesea	11	522	*Monmouthshire*	8	460
Brecconshire	5	214	*Montgomeryshire*	6	330
Cardiganshire	7	385	*Pembrokeshire*	16	683
Carmarthenshire	19	895	*Radnorshire*	2	109
Denbeighshire	8	485		32	1582
Glamorganshire	28	1550	Brought over	78	4051
	78	4051		110	5633

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, (being ignorant of the *Engliſh* Tongue) are taught to Read the Scripture in the *Britiſh* Language; and moſt of the Maſters inſtruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

N. B. Some *Engliſh* Charity-Schools are included, ſet up of late for the Poor who did not underſtand *Welch*.

A Summary View of the Charity-Schools *in* Great-Britain *and* Ireland.

	Sch.	Boys.	Girls.
At *London*,	147	3431	2102
In other Parts of *South Britain*,	1329	19506	3915
Welſh Schools not included in the Liſt, *pag.* 34.	110	5633	
In *North Britain*, by the Account publiſhed 1742.	131	4881	
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, erected purſuant to his Majeſty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l.* *per Annum*, for inſtructing, employing, and wholly maintaining the Children, excluſive of the *Dublin* Work-houſe School,	22	560	
Apprenticed, 436. to *Nov.* 1746.			
Total of *Schools*	1907	36417	6617
		6517	
Boys and *Girls* now taught in thoſe *Schools*		43034	

Note, Where the Number of Scholars have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

The following PROPOSAL *having been made to the* SOCIETY *some Time ago, was reprinted by them this Year, and recommended again to the Conſideration of all the* Truſtees *for* CHARITY SCHOOLS, *and diſtributed among thoſe which are in and about* London.

A Propoſal for adding *Work* to the *Learning* uſually given to the Charity Children.

THE Inſtructing of Youth, and Providing for the Poor and Impotent, are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

THE Erecting of Charity Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Pariſh in a much better Manner to provide for the latter.

AS to the Charity Schools, it muſt needs be acknowledged, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſhed in moſt Parts of the Kingdom, it is much to be wiſhed that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity Schools, were employed in ſome ſuch Buſineſs as they are capable of, it would be no Hindrance

drance to their Learning, and might have a very good Effect, by inuring them early to Induſtry; but what that Employment ſhould be, and the Manner of conducting it, muſt be left to the Managers of the ſeveral Schools, who are the beſt Judges of what is moſt proper and convenient to be done.

SUPPOSE *England* and *Wales* to contain *Ten thouſand* Pariſhes, and that but *Ten* Perſons in every Pariſh, one with another, were by ſome Method employ'd, who were perfectly idle before, then the whole number of Perſons ſo ſet to work would be *One Hundred thouſand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarſe Wool Flax or Hemp, to be ſpun in the Charity Schools.

THE Spinning of coarſe Wool, Flax, or Hemp, is a Thing eaſily learnt, and the Waſte which will be always made by Beginners won't amount to much. And if it were poſſible ſo to contrive it, that the Parents of the Children might reap ſome Advantage from what is ſo earned, it would be a great Inducement for them to keep the Children to their Buſineſs; and if the Undertaking ſucceeded, it is to be hoped, that many good People would ſend in coarſe Materials to be work'd up for the Benefit of the School.

'TIS impoſſible to give minute and particular Directions for conducting this Undertaking, and therefore that muſt be left to the Managers, who will beſt judge what is neceſſary to be done; but till the School is very well got into ſome Method, the beſt way will moſt certainly be to keep the Buſineſs in a ſmall compaſs.

THO' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this

is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in* St. Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

Propoſal for employing

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England.

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Houſhold-Work, to any Farmer, Gardener, or Occupier of Lands, or other Perſons of Character and Subſtance, that ſhall pleaſe to apply to their School Houſe, in *Hatton-Garden*, for that Purpoſe, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with

Boys in *Husbandry*,

Girls in *Houſewifery*.

with every Girl ſo put out Apprentice, will be paid by their reſpective Treaſurers.

N.B. *The Boys are taught the firſt five Rules of Vulgar Arithmetick, Writing, and to read* Engliſh; *and the Girls to read and write* Engliſh, *and to do Plain-Work.*

There having ſometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch Legacy may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. *do give and bequeath unto* G. H. *of* *the Sum of* *Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Pariſh of* *in the City of* *or in the County of* *for the Uſe of the ſaid School.*

N°

N° III.

A CATALOGUE OF THE BOOKS Diſperſed by the SOCIETY.

BIBLES *may be bought at the following Prices*, viz.

	In Quires. s.	d.
Brevere Character ſingle in 8vo.	5	6
— The ſame with the Apocrypha	6	6
Minion Character ſingle in 12mo.	2	9
The ſame, — with Common Prayer and Pſalms	3	6
Nonpareil Character, ſingle in 12mo	1	8
The ſame, — with Common Prayer and Pſalms	2	3
The *Cambridge* Bible — Large Paper Nonpareil ſingle	2	4
The ſame — Small Paper Nonpareil ſingle	1	10
The ſame — with Common Prayer and Pſalms	2	6
The *Welch* Bible with Common Prayer and Pſalms	3	6

N. B. *Thoſe Members who chuſe to have the* Welch *Bible bound with Claſps may have them at* 3 *s.* 10 *d. and thoſe who deſire them bound in two Volumes, at* 5 *s.*

Teſtaments *and* Pſalters *at the following Prices*, viz.

PICA Character 8vo.	1	7
Long Primer 8vo.		11
Brevere 12mo.		7½

Nonpareil

	In Quires. s.	d.
Nonpareil 24*to*.	—	7½
Pſalters 12*mo*.	—	3¾

Common Prayers *with* Pſalms.

PICA 8*vo*.	2	—
Brevere 12*mo*.	1	2
Minion 12*mo*.	—	11½
Nonpareil 24*to*.	—	8½
The *Cambridge* Common Prayer — Pica 8*vo*.	2	2
The ſame — Long Primer 12*mo*.	1	6
The ſame — Nonpareil 24*to*. Long Line Elzivir,	1	5
The ſame — Nonpareil 24*to*.	—	8½
New Verſion of Pſalms by *Brady* & *Tate*, for Brevere Com. Prayer	—	7½
Supplement to the ſaid Verſion, — of the ſame Size	—	7½
New Verſion of Pſalms to Minion 12° & Nonpareil 24° Com. Pray^r	—	6½
The Supplement to ditto, — of the ſame Sizes	—	6½

N. B. The *New Verſion of the Pſalms* by *Brady* and *Tate*, with the *Supplement to the ſaid Verſion*, will be allowed to Members at Half Price when bound up with *Common Prayer Books*, or together.

The Price of other Religious Books *in Quires.*

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Oſtervald's Preliminary Diſcourſe to his Arguments on the Books and Chapters of the Old and New Teſtament	—	3
——— his Arguments on the Books and Chapters of the Old & New Teſtament: with Practical Obſervations, 3 Vol.	8	—
Profeſſor *Francke*'s *Chriſtus Sacra Scriptura Nucleus*: or, Chriſt the Sum and Subſtance of all the Holy Scriptures in the Old and New Teſtament	1	6
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Dr

	In Quires. s.	d.
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Peers's Companion for the Aged: consisting of Meditations, Devotions, and proper Instructions for their Use	—	4
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A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about the Cities of *London* and *Westminster*, from 1704, to 1728 inclusive	2	6
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Directions for the devout and proper Uſe of the Common Prayer in Divine Service	1¼	8	
Cautions and Directions for the Performance of the Publick Worſhip of God, as appointed by the Church	¼	5	
Bp. *Beveridge*'s Sermon on the Common-Prayer	2½	19	
Earneſt Exhortation to Houſekeepers to ſet up the Worſhip of God in their Families, with daily Prayers for Morning and Evening	¼	5	
The Neceſſary Duty of Family Prayer	¼	5	
Bp. *Gibſon*'s Family Devotion	2½	17	
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—— Serious Advice to Perſons lately recovered from Sickneſs	1	6	6
—— Excellent Uſe of Pſalmody, with a Courſe of Singing Pſalms	1	6	6
Morning and Evening Prayers for Families and private Perſons	1½	10	
The Chriſtian's Daily Devotion, with Directions how to walk with God all the Day long	¼	5	
Dr *Woodward*'s Earneſt Perſwaſive to the ſerious Obſervance of the Lord's Day	¾	4	6
The Devout Pſalmodiſt	1¼	12	6
The Sin and Danger of Neglecting the Publick Service of the Church, plainly ſet forth: and the common Pretences for ſuch Neglect conſidered, and their Weakneſs expoſed	3	20	

On

On the Catechiſm.

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CHurch Catechiſm broke into ſhort Queſtions, with Prayers for the Uſe of the Charity Schools —	1½	8	
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Serious Addreſs to Godfathers and Godmothers; ſhewing their Duty, and the Excellency of the Inſtitution	1½	8	
Leſſons for Children, Hiſtorical and Practical; to which are added The Chief Rules for Spelling, *&c.* — —	3	20	
Wall's Conference about Infant-Baptiſm — —	2½	18	
An Account of the Chief Truths of the Chriſtian Religion, explained to the meaneſt Capacity, by Way of Queſtion and Anſwer — — —	—¾	5	
The Excellent Daughter, a Sermon — —	2½	19	

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ARchbiſhop *Tillotſon's* Perſwaſive to frequent Communion — — —	2½	19	
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The Sacrament of the Lord's Supper explain'd to the meaneſt Capacity, in a Dialogue between a Miniſter & his Pariſhioner, with Prayers proper for the Occaſion	2½	18	
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PAſtoral Letter from a Miniſter to his Pariſhioners; or an earneſt Exhortation to the Care of their Souls	¼	5	
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The ſame — Larger Letter, 24*to*.	3	25	
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Conditions of obtaining Salvation by *Jeſus Chriſt*, by Way of Queſtion and Anſwer	1¼	8	
Dr. *Lucas*'s Influence of Converſation	1½	9	
A Regular Method of Governing a Family, or bringing up Children and Servants in the Service of God	1½	10	
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Several Hundred Texts of Scripture, proving our Lord *Jeſus Chriſt* is the Moſt High God	4	28	
Sermon before the Society for Propagation of the Goſpel	4½		
Sermon before the Societies for Reformation of Manners	4½		
Archbiſhop of *Tuam*'s Catholick Chriſtianity: or, an Eſſay towards leſſening the Number of Controverſies among Chriſtians	3		
—— his Eſſay towards making the Knowledge of Religion eaſy to the meaneſt Capacity	1¼	12	
The Biſhop of *Sodor* and *Man*'s true Chriſtian Method of Educating the Children both of Rich and Poor—	1½	9	
Bp. *Bradford*'s Diſcourſe concerning Baptiſmal and Spiritual Regeneration	1½	10	
An earneſt and affectionate Addreſs to the People called *Methodiſts*	2	12	

	Single. d.	Hundd. s.	d.
A Sermon at the Funeral of the late Earl of *Rochester*, by the Rev. Mr *Parsons*, 1680.	2	12	
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Common Vices.

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	d.	s.	d.
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—— Evil and Danger of Lukewarmneſs in Religion	1	6	6
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Dr *Wells* againſt Swearing	1	6	6
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—— Diſſwaſive from Gaming	¾	5	
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An Exerciſe againſt Lying, by Queſtion and Anſwer	½	4	
The Publick Houſe-keeper's Monitor; ſetting forth their Duty, and exhorting them to regard the Welfare of their own Souls.	1½	10	
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A Friendly Admonition to the Drinkers of Brandy, and other Spirituous Liquors	1½	10	
A Diſſwaſive from Stealing. By the Rev. Mr *White* of *Holton*	3	12	
A Sermon on Self-Murder	1½	10	

Charity-Schools, Work-Houſes, *and* Hoſpitals.

Methods uſed for erecting Charity Schools	1	6	6
Sermons and Accounts of Schools in *4to.*	9		

Exhor-

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Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	1½	10	
Bp. of *London*'s Directions to the Masters and Mistresses of the Charity Schools	1	6	
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Account of Workhouses for Employing and Maintaining the Poor; setting forth their Usefulness to the Publick, the Rules by which they are governed, *&c.*	12		
The Advantage of *Employing the Poor in Useful Labour*, and Mischief of Idleness, or ill-judg'd Business, by Mr *Johnston* of *Beverley*	2½	17	
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Dr *Alured Clarke*'s Sermon at *Winchester* before the Governors of the County Hospital for Sick and Lame, *&c.* Oct. 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the said Hospital	4½		

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Archbp. *Tillotson* concerning the Hazard of being Saved in the Church of *Rome*	3	20	
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St. *Paul*'s Description of his own Religion	3	22	
A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, Emperors, Kings, and Councils	12		
A Short Refutation of the Principal Errors of the Church of *Rome*; by Way of Question and Answer	2	12	6
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A ſhort Account of the Lives and Sufferings of ſeveral Godly Perſons, who died in *England* for the Sake of the Goſpel, under the Reigns of K. *Hen.* VIII. & Q. *Mary*	5		
A Seaſonable Caveat againſt Popery: or, an Eſſay on the Merchandiſe of Slaves and Souls of Men; with an Application to the Church of *Rome* — —	4		
Archbiſhop of *Tuam*'s Charitable Addreſs to all that are of the Communion of the Church of *Rome* ———	10		
A View of the Articles of the *Proteſtant* and *Popiſh* Faith, printed on one Side of a Sheet of Royal Paper; proper to be Framed —— ——	1	7	6
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The Plauſible Arguments of a *Romiſh Prieſt* from Scripture and Antiquity, anſwered by an *Engliſh* Proteſtant. In Two Parts —— —— ——	4	25	
A ſincere Chriſtian and Convert from the Church of *Rome*, exemplified in the Life of *Daniel Herly*, a poor *Iriſh* Peaſant. By the late Archbiſhop of *Tuam* —	2½	19	
A Defence of the Communion Office and Catechiſm of the Church of *England*, from the falſe and groundleſs Charge of their favouring the Doctrine of Tranſubſtantiation. By the Rev. Mr *Lewis* of *Mergate* —	3	20	
A Proteſtant Catechiſm, ſhewing the principal Errors of the Church of *Rome* —— —— ——	1	6	6
A Diſſuaſive from Popery: Being a Letter to a Lady to preſerve her from Apoſtaſy from the Communion of the Church of *England*. By Dr *Horneck* —	2½	17	
Popery always the ſame: Exemplified in an Account of the Perſecution now carrying on againſt the Proteſtants in the South of *France* ——— ———	8		

The following Books *and* Tracts *are at present out of Print.*

DR *Bray*'s Baptismal Covenant, *&c.* Price 1 *s.* In Quires.
Dr *Mapletoft*'s Principles and Duties. Price 2 *s.* In Quires.
Turner's Spelling-Book. Price 6 *d.* In Quires.
The Great Duty of Catechising. Price 3 *d.* or 20 *s.* a Hundred.
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Brief Scheme of Parochial Government. Price 2 *d.* or 10 *s.* a Hundred.
Conduct of the Stage consider'd. Price 6 *d.*

N° IV.

SOME

ACCOUNT

OF THE

Proteſtant Miſſion to EAST-INDIA.

1747.

IN the Month of *September*, 1747, as likewiſe in *May* and *June* 1748, the Society received Letters from their Miſſionaries in the *Eaſt-Indies*, together with their reſpective Journals for the Year 1747.

Miſſion at *Madras*.

THE Reverend Mr *Fabricius*, in his Letter dated *January* 3, 1746, acquaints the Society, that "their Letters "by the *Princeſs Mary* were come to Hand." He then mentions "Mr *Gueiſter*'s leaving of that Miſſion, and his "removing to that of *Cudulore*, in Obedience to the Or- "ders of the Society. — But that Mr *Breithaupt*, their "new Miſſionary, was ſtill at *Tranquebar*, by Reaſon of "the Troubles in the *Eaſt-Indies*, occaſioned by the In-

"vaſion

" vaſion of the *French*, who had taken Fort *St George*, " with the adjacent Town of *Madras*." — That " tho' " he thought himſelf not deſerving of ſo good an Opi- " nion as the Society had conceived of him; yet, under " a grateful Senſe of that, he ſhould, by the Grace of " GOD, endeavour faithfully and to his utmoſt to diſ- " charge the Duty and Truſt they repoſed in him, to the " Service and Honour of his bleſſed Lord and Saviour."

IN his Letter alſo dated *May* 2, 1747, He acknow- ledges his Receipt of the Money and Packets ſent by the *Britannia*, Captain *Sonner*, which arrived ſafe at Fort *St David* the *March* before. — He further informs the Soci- ety, " that the *French* Governor, (notwithſtanding his " having at firſt promiſed to protect the Miſſion) did " nevertheleſs afterwards order him, and all of the *Engliſh* " Settlement, to depart from *Madras*: And that their " Miſſion Houſe there, with half of the *Black Town*, was " actually demoliſhed upon the 17th of *January*, 1746; " upon which he retired to *Paliacatta*, a *Dutch* Settle- " ment, where the Governor gave him a very hoſpitable " and kind Reception; taking him at firſt into the Fort " itſelf: and afterwards granting him an Houſe to live in " Rent-free on the North Side of it, but acroſs the River; " that was convenient for himſelf, and the Remains of his " Miſſion, that had accompanied him thither; among " whom he ſtill continued Divine Worſhip, and their " Schools, in like manner as at *Madras*." — That " with " the Aſſiſtance of a *Catechiſt* and two *Schoolmaſters*, he " alſo took the beſt Care he could, not only of thoſe " Chriſtians that were with him at *Paliacatta*, but like- " wiſe of the *Proſelytes* he had made, and left behind " him in the Neighbourhood of *Madras*. — Beſides which, " he conſtantly went every Week into the Villages around " him among the *Heathen*, to make known to them the " Faith and Doctrines of the *Chriſtian* Religion." — That " ſince the late Calamity, he had, (conſidering the " great Diſtreſſes of the Miſſion by it) reduced his own

" Salary to *ſeven* Pagodas a Month, drinking chiefly " for four or five Months in the Year nothing but Water." — He concludes with aſſuring the Society, that " he and " Mr *Breithaupt* (who is to be his Collegue) would not " fail, with the Divine Bleſſing on their Endeavours, to " do their Duty, and to comply faithfully with ſuch In- " ſtructions as they received from the Society by the " *Princeſs Mary* and *Britannia*, ſo ſoon as it ſhall pleaſe " GOD to reſtore the Affairs of their Miſſion to a ſettled " State."

Miſſion at *Cudulore*.

BY Letters from the Reverend Mr *Kiernander* their Miſſionary at *Cudulore*, dated *January* 10, 1746-7, as well as *May* 10, and *September* 26, 1747, the Society are informed, that " their Letters, with all other Things ſent " by the *Princeſs Mary*, were received." — That " the " *French*, after taking Fort *St George*, had made ſeveral " Attempts upon Fort *St David*, in which they were re- " puliſed with Loſs. — However, that all Things were " then in great Confuſion and Uncertainty, inſomuch that " he had thought it prudent to ſend his Wife and Fa- " mily, with all the Effects belonging to his Miſſion, to " *Tranquebar*, till the public Tranquility ſhould be re- " eſtabliſhed. But that Mr *Gueiſter*, who, by the Society's " Orders had removed thither from *Madras*, had left " him in his Diſtreſſes; going firſt to *Nagapatnam*, and " ſince to the *Dutch* Settlement in *Batavia*. However, " he himſelf continued all along at *Cudulore*, where he was " very kindly treated by the late Governor of Fort *St* " *David*, (Mr *Hinde*) who had diſcharged his Truſt there, " whilſt alive, with great Prudence and Honour, and to " univerſal Satisfaction: His Death therefore, (of which " he informs the Society in his Letters of the 11th of *May*) " was looked upon as a public Loſs; and the more ſo, " as the Confuſion in thoſe Parts, occaſioned by the " War, was even then very great."

BY

By his Letter it further appears, that "there have "been added to his Congregations this Year *sixty five*, "whereof 12 belong to the *Portugueſe*, viz.

8 Baptized.
4 *Popiſh* Converts.
49 Baptized.
4 *Popiſh* Converts.
65

Miſſion at *Tranquebar*.

The Reverend the *Daniſh* Miſſionaries at *Tranquebar*, by their Letters dated *December* 31, 1746, and *May* 17, 1747, acknowledge "with great Thankfulneſs the Favours "of the ſame Kind, together with Preſents from the So- "ciety, which they had received by the *Wager*, Captain "*Raymond*; which were the more welcome, after a Re- "port, that the Ship wherein they had been ſent from "*Bengal* to *Madras*, had been burnt with her Cargo in "the *Ganges*." — That beſides theſe, "they had after- "wards received ſuch Letters and Orders as came by the "*Princeſs Mary*, Captain *Osborne*: and were brought over "*Batavia* to *Madras*."

These Miſſionaries do likewiſe further inform the Society, that "on the 20th of *May*, 1746, they had fi- "niſhed and conſecrated another *Proteſtant* Church by "the Name of *Bethlehem*, near *Porcar*." — That "the "College at *Denmark* had ordered Mr *Zeglin* to ſtay at "*Tranquebar*, and Mr *Breithaupt* to go and join Mr *Fa- "bricius* at *Madras*; as he would have done before that "Time, had it not been for the *French* Invaſion in thoſe "Parts. Wherefore they thought it adviſeable at preſent "for him to continue with them, till they ſhould be in- "formed what would become of the Miſſion at *Madras*." — As to their own Miſſion, they write, "that to their "ſeveral Congregations there had been added that Year "204 Souls, *viz.*

"To the *Portugueſe* Congregation, — 22
"To the *Malabarian* Town Church, — 109
"To the *Malabarian* Churches in the Country, 73
204

— That

— That " they have this Year ſettled a new School in " the Country, at *Curoſſalan*; ſo that they now have " four Schools eſtabliſhed for the Benefit of the Children " of the Natives in the Country." — That " they have " loſt by Death Mr *Dal*, their oldeſt and moſt able Miſ- " ſionary, who had been a faithful Labourer in that Part " of Chriſt's Vineyard near twenty eight Years."

5th Decade 1747-

THE Society have alſo received ſince two other Letters by a *Daniſh* Ship called the *Elephant*, from the Miſſionaries at *Tranquebar*; the firſt of them is dated *October* 5, and the other *October* 20, 1747, N. S. wherein they acquaint us, that " every Thing ſent from *Europe*, had, by the ſpe- " cial Providence of GOD, come ſafe to them; for which " they return their heartieſt Thanks." — That " Mr " *Breithaupt* was gone thence to the Miſſion at *Cudulore*, " having, for the Time he ſtaid with them, made good " Proficiency in the *Malabarian* Language, ſo as to be " able to Preach in it." — That " their Succeſs has been " greater in the laſt Year, than for ſome Years paſt; for " to the *Malabarian* Town Church there are added 116 " Souls, *viz.*

" Of Adult Pagans, —	39
" Of Baptized Children, —	67
" *Popiſh* Converts, ——	10
	116

" — To the *Malabarian* Churches in the Country are " added,

" Of Adult Pagans, ——	235
" Of Baptized Children, —	120
" Of *Popiſh* Converts, ——	78
	433

" — To the *Portugueſe* Congregation are alſo added,

" Of Children Baptized —	26
" Of Adult Perſons ——	4
	30

The

" The general State of their *Schools* is as follows, *viz.*

" In the *Malabarian* Town School —	105 Boys.	
	59 Girls.	
		164
" In the *Portugueſe* School ——	32 Boys.	
	28 Girls.	
		60

" In their Country Schools their Numbers of Children " are as follows, *viz.*

" In that of *Tirupalatury* —— —	24
" —— *Ramſalam* — —	14
" —— *Janſchawr* — — —	8
" —— *Carvaſtalan* — — —	11
	57

THAT " they go on Printing the Holy Scriptures, " with other good and uſeful Books, both in the *Mala-* " *barian* and *Portugueſe* Languages. In the former where- " of their Progreſs is not ſo quick as they could wiſh, for " want of a Man able to caſt *Malabarian* Types. — But " this Want they hope will ſoon be ſupplied." — They then earneſtly intreat the Society " to perſevere in the " Work of the Lord, which is begun in their ſeveral " Miſſions, notwithſtanding the many Difficulties, Diſ- " appointments, and Diſtreſſes they have already met, or " may ſtill meet with; nothing doubting, but that the " Kingdom of GOD and of his *Chriſt* ſhall at laſt, in his " own wiſe and appointed Time, prevail and flouriſh " throughout the *Eaſt-Indies* alſo."

ALL the Miſſionaries conclude their reſpective Letters with fervent Prayers, " that it may pleaſe Almighty " GOD to bleſs and proſper the ſeveral Deſigns and En- " deavours

" deavours of the Society, to promote the Knowledge of " the Chriſtian Religion every where: and to raiſe up " Benefactors to ſupport them in ſo doing."

To theſe Letters Anſwers have been returned by the *Pelham*, Captain *Tolſon*; by whom the Salaries of the Miſſionaries have been ſent in Silver, Freight-Free, by the continued Favour of the Honourable Court of Directors of the *Eaſt-India* Company; who are hereby deſired to accept the ſincere Thanks of the Society, in public Teſtimony of their Obligations and Gratitude.

N° V.

An ABSTRACT of the Proceedings of the SOCIETY *for promoting Chriſtian Knowledge*, for the Year 1747.

THE *Subſcribing* and *Correſponding* Members of the Society, in *Great Britain* and Foreign Parts, are now upwards of 500; to which were added in the Year 1747, *Twenty one* Subſcribing, and *Twenty two* Correſponding Members.

BOOKS *and* PAPERS *preſented to the* SOCIETY.

25 Annual Accounts of St *George*'s Hoſpital. A Preſent from the Governors.

30 Copies of a Book entitled *The Bleſſings of Chriſtian Philoſophy*. A Preſent from Dr *Arthur St George*.

40 Ditto. A Preſent from ditto, through the Hands of the Lord Biſhop of *London*.

100 Copies of the Lord Biſhop of *Lincoln*'s Sermon, preached before *The Society for the Propagation of the Goſpel in Foreign Parts*; preſented by the ſaid Society.

12 Copies of a Tract, entitled, *Some Reflections on Original Sin*, &c. by the Rev. Mr *Perronet*, Vicar of *Shoreham* in *Kent*. A Preſent from the Author.

207 Carried over.

207 Brought over.

25 Copies of a Tract, entitled, *An affectionate Addreſs to the People called Quakers.* A Preſent from the Rev. Mr *Perronet.*

6 Printed Accounts of the Infirmary at *Wincheſter.* A Preſent from the Governors.

40 Annual Accounts of the Infirmary in *James-ſtreet, Weſtminſter.* A Preſent from the Truſtees.

200 Copies of a Sermon preached before *The Society correſponding with the Incorporated Society in Dublin, for promoting* Engliſh *Proteſtant Working Schools in* Ireland; preached at their Anniverſary Meeting in the Pariſh Church of *St Mary le Bow*, on *Thurſday, April* 2, 1747. By the Reverend Dr *Thomas*, now Lord Biſhop of *Peterborough.* A Preſent from the ſaid Society.

25 Copies of the Reverend Mr *Hartley*'s Viſitation Sermon. A Preſent from the Author.

100 Copies of a Tract entitled, *The Sin and Danger of neglecting the Public Service of the Church.* A Preſent from His Grace the late Archbiſhop of *Canterbury.*

100 Ditto. A Preſent from the Lord Biſhop of *Lincoln.*

24 Copies of His Grace the Archbiſhop of *York*, now of *Canterbury*, his Sermon before the Governors of the *London* Infirmary.

6 Copies of the Statutes and By-laws of the Governors of the Hoſpital for Poor *French* Proteſtants. A Preſent from the Rev. Mr *Bourdillon.*

6 Copies of an Account of the Hoſpital at *Northampton.*

6 Copies of the Rev. Dr *Biſhop*'s Sermon preached before the Governors of the ſaid Hoſpital. A Preſent from the Governors.

745 Carried over.

12 Copies

745 Brought over.

12 Copies (in Latin) of an Account of the *Proteſtant* Miſſion in *Eaſt-India*, being an Abridgment of the larger Hiſtory thereof in the *German* Tongue, beginning in the Year 1705, and continued down to 1736. Inſcribed and Preſented to the SOCIETY, by the Reverend Mr Profeſſor *Franck*, of *Hall* in *Saxony*.

50 Farther Account of the Circulating of *Welch* Charity Schools, to *Michaelmas*, 1747. Preſented by Sir *John Thorold* Bart.

807

BOOKS *and* PAPERS *Bought or Printed by Order of the* SOCIETY.

1500 Biſhop of *St David's* Sermon at the Anniverſary Meeting of the Charity-Children at *Chriſt-Church*, *April* 28, 1747.

1500 Account of the Origin and Deſigns of the Society, *&c.* annexed to the ſaid Sermon.

2000 Biſhop of *London's* Letter to his Clergy, recommending the Diſperſing the religious Tracts in the Society's Catalogue, together with the Liſt of Books.

5000 Collects for the ſecond Sunday in *Advent*, to be uſed before Reading the Holy Scriptures.

2000 Propoſals for erecting *Engliſh* Schools in all the Pariſhes of *England*, for the Benefit of the Poor.

5000 Hymns for the Uſe of the Charity Children.

2000 Copies of a Paper againſt Drunkenneſs.

19000

PACKETS *ſent to* Subſcribing *and* Correſponding *Members*

375 Extraordinary Packets, from Half a Crown to Eighteen Pounds in Value.
463 General Packets, conſiſting of Books and ſmall Tracts, ſent into the Society's Store.
411 Packets at the Deſire of ſeveral Members, on the Terms of the Society, conſiſting of

1249

1515 Bibles.
974 New Teſtaments.
2668 Common Prayers.
6436 Other Bound Books.
40362 Small Tracts ſtitch'd.

In all — 51957

Caſual

Casual BENEFACTIONS *to the* General Designs *of the* SOCIETY, *from the 30th of* June, 1747. *to the 5th of* July, 1748.

	l.	*s.*	*d.*
REV. Mr *Cremer*, Vicar of *Wyndham*, *Norfolk*,	1	1	0
Rev. Mr *Smith*, Rector of *Bushey*, *Herts.*	4	4	0
Rev. Mr *Stephen Newcomen* of *Boreham*, in *Essex*, at Admission,	1	1	0
A Gentleman of *Hadleigh* in *Suffolk*,	1	1	0
Rev. Mr *William Deane*, Rector of *Woolhampton*, *Berks*,	1	1	0
Rev. Mr *Martin Bailie*, Rector of *Wrentham* in *Suffolk*, at Admission,	1	1	0
A Gentleman desiring to be unknown, by the Hands of the Rev. Mr *Watson* of *Petworth*, *Sussex*,	0	10	6
Rev. Mr *Hildesley*, Vicar of *Hitchin*, *Herts.*	1	1	0
Rev. Mr *Godly* of *Hitchin*, by ditto,	1	1	0
A Gentleman desiring to be unknown,	2	14	0
Rev. Mr *Cookson* at *Leeds*,	1	1	0
Rev. Mr *Lyddell*, Rector of *Wakehurst* in *Sussex*, at Admission,	2	2	0
Rev. Mr *Robert Fowler* of *Waltham Abby*,	1	1	0
The Legacy of the Rev. Dr *Robert Morgan*, late Rector of *Ross*, *Herefordshire*, by his Administrator *Henry Morgan* Esq;	50	0	0
Carried forward	68	19	6

	l.	s.	d.
Brought forward —	68	19	6
Rev. Dr *Burnet* of *Weſtkington* in *Gloceſterſhire*, —	2	2	0
A Lady unknown, by the Hands of the Rev. Mr *Green* of *Derby*, — — —	2	2	0
Rev. Mr *Capel Berrow*, Rector of *Northill*, *Bedfordſhire*, — — —	1	16	0
Robert Thornton of *Clapham* Eſq; at Admiſſion,	1	1	0
Rev. Mr *Baker* of *Heddenham* in *Norfolk*, —	0	10	6
A Widow Gentlewoman, by the Hands of the Rev. Mr *Tucker* of *Briſtol*, — —	1	1	0
Rev. Dr *Sharpe*, Archdeacon of *Northumberland*,	2	2	0
Rev. Mr *Thomas Pearſehouſe* of *Barns*, *Surry*, at Admiſſion, — — —	1	1	0
Theophilus Lane of *Hereford* Eſq; — —	1	1	0
A Gentlewoman deſiring to be unknown, by the Rev. Mr *Moor* of St *Sepulchres*, *London*,	1	1	0
Rev. Mr *Swinton* of *Knutsford* in *Cheſhire*, —	0	10	6
Rev. Mr *Barter*, Rector of St *Mary-ſteps*, *Exon*.	1	1	0
Rev. Mr *Hugh Yard*, Rector of *Aſhton*, *Devon*. by ditto. — — —	1	1	0
The Executors of the Rev. Mr *Bridges*, late Rector of *Gotham*, remitted by the Rev. Mr *Woods* of *Wilford* near *Nottingham*, — —	4	4	0
Rev Mr *Woods* for himſelf, — —	1	1	0
Bryan Blundell of *Leverpoole* Eſq; —	2	5	0
Mrs *Fitzherbert*, by the Hands of the Rev. Mr *Green* of *Derby*, — — —	0	10	6
Rev. Mr *Punderſon*, Miſſionary at *North Groton* in *New England*, — — —	0	15	0
M. A. D. D. — —	1	1	0
Rev. Mr *William Deane*, Rector of *Woolhampton*, *Berks*. — — — —	1	1	0
Rev. Mr *Waterhouſe*, Rector of *Langley*, *Kent*,	1	1	0
Henry Salwey of *Elton*, *Salop*, Eſq; —	1	1	0
Rev. Mr *Maſon* of *Hull*, — —	1	1	0
Rev. Mr *Lidgould*, Vicar of *Harmondſworth*, *Middleſex*, at Admiſſion, — —	1	1	0
Rev. Mr *Oſborn*, Rector of *Newtimber*, *Suſſex*,	1	1	0
Brought forward —	101	12	0

	l.	s.	d.
Brought forward —	101	12	0
Rev. Mr *Luck*, Vicar of *Brightlingsea*, *Eſſex*, —	0	10	6
Rev. Mr *John Pennington*, Rector of *All-Saints* in *Huntingdon*, at Admiſſion,	1	1	0
Rev. Dr *Oſborn*, Rector of *Cliſton*, *Bedfordſhire*, at ditto,	1	1	0
Rev. Mr *Ault*, Vicar of *Arleſy*, *Bedfordſhire*, —	1	1	0
Rev. Mr *Duinareſq*, Chaplain to the Britiſh Factory at *Peterſburgh*,	1	1	0
Mrs *Lloyd* at the Salt Office,	1	1	0
Rev. Mr *Edward Lunn*, Rector of *Denton*, *Kent*,	1	1	0
Rev. Mr *Thoreſby*, Rector of *Stoke Newington*, at Admiſſion,	1	1	0
Rev. Dr *Troughear*, Vicar of *Cariſbrook*, in the Iſle of *Wight*,	1	1	0
A Perſon deſiring to be unknown, by the Hands of Mr *Gell* of *Weſtminſter*,	1	7	0
Part of the Legacy of the late Rev. Dr *Carter*, —	340	19	3½
Rev. Mr *Marſhall* of *Alleſley* near *Coventry*,	2	2	0
Rev. Mr *Lloyd*, Vicar of *Epping*, *Eſſex*, —	1	1	0
Rev. Mr *Robinſon*, of *Pocklington*, *Yorkſhire*, at Admiſſion,	1	1	0
A Clergyman deſiring to be unknown, by the Hands of Mr Archdeacon *Cartwright*,	2	2	0
Rev. Mr *Godly* of *Hitchin*, *Herts*.	2	2	0
Rev Mr *Hildeſley*, Vicar of the ſame Place, —	1	1	0
A Perſon unknown, by Mr *Dod*, — — —	0	5	0
Rev. Mr *Wiſe*, Vicar of *Harlow*, *Eſſex*, — —	1	1	0
Right Honourable the Counteſs of *Hertford*, —	1	1	0
Lady *Betty Smithſon*, — — — — — —	1	1	0
Rev. Mr *Southern*, Vicar of *Cardington*, *Salop*, —	1	1	0
Mr *Robert Pierſon*, in *Cripplegate* Pariſh, — —	1	1	0
Mr *J. H.* by the Secretary, — — — —	1	1	0
Rev. Mr *Foote*, Rector of *Yoxall* near *Litchfield*, by *David Ravaud* Eſq; — — — —	1	1	0
Rev. Dr *Rooke*, Maſter of *Chriſt's* College *Cambridge*, at Admiſſion, — — — —	1	1	0
Carried forward —	470	18	9½

	l.	s.	d.
Brought forward	470	18	9½
A Perſon deſiring to be unknown, by the Rev. Mr *Cartwright*,	6	0	0
Right Honourable the Lord Viſcount *Windſor*,	10	10	0
A Perſon deſiring to be unknown, by the Hands of Sir *John Thorold* Bart.	5	0	0
Humphry Pudner of *Canterbury* Eſq;	1	1	0
The Executors of the late *Bryan Pybus* Eſq; of *Dover* in *Kent*,	1	1	0
A Perſon deſiring to be unknown, by the Hands of the Rev. Mr *Taylor* of *Clifton* near *Briſtol*,	3	3	0
Rev. Mr *Stebelin*, at Admiſſion,	1	1	0
A Gentlewoman deſiring to be unknown, by the Rev. Dr *Hales*,	5	5	0
Rev. Mr *Hatfield*, Rector of *Lilley*, *Herts*.	1	1	0
Rev. Mr *Mitchell*, Rector of *Graffham*, *Suſſex*,	0	10	6
Mr *Holliſt* of *Lodſworth*, *Suſſex*,	0	5	0
Rev. Mr *Parry*, Rector of *Shipſton upon Stower*, *Worceſterſhire*,	1	1	0
Rev. Mr *Henry Owen* M. B. of *Broadwell* near *Stow on the Wold*, *Gloceſterſhire*, at Admiſſion,	1	1	0
A Clergyman deſiring to be unknown, by the Hands of the Rev. Mr *Tucker* of *Briſtol*,	1	1	0
Rev. Mr *Rogers* of *Warminſter*, *Wilts*,	0	10	6
Mr Alderman *Denniſon* of *Leeds*,	1	1	0
A Gentleman deſiring to be unknown,	5	5	0
Rev. Mr *Gibſon* of *Biggleſwade*, *Bedfordſhire*,	0	10	6
Rev. Mr Profeſſor *Chappelow* of *Cambridge*,	1	1	0
Some Perſons deſiring to be unknown, by the Hands of the Rev. Mr *Leman* of *Kirſtead* in *Norfolk*,	2	2	0
James Beſt of *Chatham* Eſq; at Admiſſion,	1	1	0
Samuel Clarke of *Ormond-ſtreet* Eſq;	5	5	0
Rev. Mr *Williams* of *Brecon*.	2	2	0
Rev. Mr *Drane*, Rector of *Woolhampton*, *Berks*, at Admiſſion,	1	1	0
Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnſhire*,	1	1	0
Mr Alderman *Drake* of *Lincoln*,	1	1	0
Carried forward	531	0	3½

	l.	s.	d.
Brought forward —	531	0	3½
Rev. Mr *Dalton* of *South Scarle*, *Nottinghamſhire*,	0	10	6
Lady *Palmer*,	1	1	0
Two Ladies deſiring to be unknown,	1	1	0
Thomas Wilſon Eſq;	1	1	0
Mrs *Heſter Palmer*,	1	1	0
Mrs *Carte*,	1	1	0
Three Gentlemen unknown,	3	3	0
Two Gentlewomen ditto,	2	2	0
Mrs *Bewicke*,	3	0	0
Mrs *Roberts*,	1	1	0
Rev. Mr *Fenwicke*, Rector of *Hallaton*, *Leiceſterſhire*, who remits the above nine Benefactions,	2	2	0
Robert North of *Scarborough* Eſq;	2	2	0
Rev. Mr *Salwey* of *Worceſter*,	2	2	0
A Country Clergyman, by the Secretary,	1	1	0
Remainder of Dr *Carter*'s Legacy,	95	4	6
Rev. Mr Archdeacon *Yardley*, at Admiſſion,	1	1	0
Chriſtopher Goulton Eſq;	1	1	0
Rev. Mr *Clarke*,	1	1	0
Rev. Mr *Meaſe*,	0	10	6
A Gentlewoman deſiring to be unknown, by ditto,	2	2	0
Mrs *Hyde*,	0	10	6
Theſe five laſt Benefactions were remitted by Mr Alderman *Davies* of *Beverley*, *Yorkſhire*,			
Rev. Mr *Trotter*, Rector of *Gravely*, *Huntingdonſhire*, at Admiſſion,	1	1	0
Rev. Mr *Monoux*, Rector of *Sandy*, *Bedfordſhire*,	1	1	0
Mr *Claude Boſanquet*, Merchant in *London*, at Admiſſion,	3	3	0
Rev. Mr *Edward Wilſon* of *Weſtmeſton*, *Suſſex*, at Admiſſion,	1	1	0
Rev. Dr *Brydges*, Rector of *South Weald*, *Eſſex*,	0	10	6
Ditto for a Perſon unknown,	0	10	6
Rev. Mr *Muriell* at *Maidſtone* in *Kent*, at Admiſſion,	3	3	0
Ditto, a Benefaction,	2	2	0
Rev. Mr *Deedes*, Prebendary of *Canterbury*, at Admiſſion,	3	3	0
Carried forward —	670	14	3½

	l.	s.	d.
Brought forward —	670	14	3½
Rev. Mr *Knight*, Fellow of *Trinity* College, *Cambridge*, at Admiſſion, — —	2	2	0.
Rev. Mr *Baker* of *Heddenham*, *Norfolk*, — —	0	10	6.
Mrs *Mary Trye*, Mrs *Martha Kent*, Mrs *Jane Kempe*, half a Guinea each, — —	1	11	6.
Rev. Mr *John Ingram*, Rector of *Whichford*, *Warwickſhire*, at Admiſſion, — —	1	1	0.
Mrs *Catmore* in *Fore-ſtreet*, *London*, —	1	1	0.
A Lady deſiring to be unknown, —	1	1	0
Mr *Richard Marchant* at *Edburton* in *Suſſex*, at Admiſſion, — —	1	1	0.
Richard Morgan of *Mortlake* Eſq; at Admiſſion,	1	1	0.
Two Ladies unknown, by the Hands of *Samuel Torriano* Eſq; — —	4	4	0.
Mrs *Aſtley*, — — — — —	1	1	0.
In all —	685	8	3½

BENEFACTIONS *to the Proteſtant Miſſion in* EAST-INDIA.

MR *James Marc* of *Spitalfields*, —	2	2	0.
Rev. Dr *Ayerſt*, Prebendary of *Canterbury*,	1	1	0
Mrs *Lloyd* of the Salt Office, —	1	1	0.
A Perſon deſiring to be unknown, by the Rev. Mr *Leman* of *Kirſtead*, — —	1	1	0
The Right Honourable the Lord Viſcount *Windſor*,	10	10	0.
Rev. Mr *Barrett* of *Midhurſt*, *Suſſex*, —	1	1	0.
Rev. Mr *Barrell*, Prebendary of *Rocheſter*, —	2	2	0
In all —	18	18	0.

BENEFACTIONS towards an Impreſſion of Bibles in the *Welch Language*, as reported to the SOCIETY *for promoting Chriſtian Knowledge*, by their Treaſurers, and ſuch other Perſons as kindly engaged to receive the ſame, from the 30th of *June*, 1747. to the 5th of *July*, 1748.

	l.	*s.*	*d.*
A.			
REV. Dr *Ayerſt*, Prebendary of *Canterbury*,	1	1	0
B.			
REV. Mr *Broughton*, for a Perſon deſiring to be unknown,	0	5	0
C.			
MR *Condamine* of *Windſor*,	0	10	6
D.			
Chriſtopher Dawſon Eſq; from a Perſon unknown,	1	1	0
Rev. Dr *Denne*, for a Perſon unknown,	0	5	0
William Dunſtar of *Layton Stone* Eſq;	5	5	0
F.			
REV. Mr *Foulks*, Miniſter of St *Catharine Cree-Church*,	2	2	0
Carried forward	10	9	6

	l.	s.	d.
Brought forward —	10	9	6
Rev. Mr *Fenwick*, Rector of *Hallaton*, *Leicestershire*, for several Persons desiring to be unknown,	5	15	6
The late Rev. Mr *David Fleming* of *Norwich*, by the Lord Bishop of *Ely*, — —	5	0	0

G.

REV. Mr *Lemuel Griffiths*, Vicar of *Bishop's Nympton*, *Devon*. — —	3	3	0

H.

LADY *Holt*, by Mrs *Williams*, —	2	2	0

I.

REV. Mr *Jenkin*, Lecturer of St *Martin*, *Ludgate*, — — —	1	1	0

K.

REV. Dr *King*, for a Person desiring to be unknown, — — —	1	1	0

L.

CHarles *Legh* of *Adlington* in *Cheshire*, Esq; —	2	2	0

M.

THomas *Morris* Esq; by the Rev. Dr *King*,	1	1	0
Ditto, by the Rev. Dr *Regis*, —	1	1	0
Thomas Micklethwayt of *Leeds*, Esq; —	1	1	0
Mr *Charles Maynard*, — — —	0	5	0
Rev. Mr *Monoux*, Rector of *Sandy*, *Bedfordshire*,	0	10	6

R.

REV. Dr *Regis* of *Adisham* in *Kent*, —	0	10	6
Ditto, — — — —	0	10	6

S.

MEssrs *Schalckhauser*, *Hugel*, and *Jastram* Merchants at *Venice*, — —	5	0	0
Carried forward —	40	13	6

	l.	s.	d.
Brought forward —	40	13	6

T.

SIR *John Thorold* Bart. being Part of the Produce of a Legacy left to him for Charitable Uſes,	5	0	0
Rev. Mr *Thomas* of *Falmouth*, — —	3	13	10½

Y.

REV. Mr Archdeacon *Yardley*, — — —	1	1	0
In all —	50	8	4½

BENEFACTIONS to the *Proteſtant Saltzburgers.*

A Gentlewoman deſiring to be unknown, by the Rev. Mr *Broughton*, — —	1	1	0
Meſſrs *Schalckhauſer*, *Hugel*, and *Jaſtram*, Merchants at *Venice*, — — —	15	0	0
In all —	16	1	0

N. B. Since Printing the above Account, the Society have received 100*l.* being the Legacy of the late Worſhipful Dr *Andrews*, Chancellor of *London*, by the Hands of his Executors.

THE SOCIETY hereby deſire all the foregoing BENEFACTORS to their ſeveral Deſigns, to accept of their moſt hearty Thanks.

THE

THE proper FORM by which any Benefaction may be given to the Deſigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called or known by the Name of,* **The Society for promoting Chriſtian Knowledge,** *which firſt met about the latter end of the Year* 1698; *and now do, or lately did, hold their Weekly Meetings at their Houſe in* Bartlet's Buildings, Holborn: *Which ſaid Sum of* *I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

N. B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add, either *in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

A

LIST

OF THE

BISHOPS, DEANS, &c.

Who have Preached at the

Yearly Meeting of the CHILDREN Educated in the CHARITY SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

Anno

1704. THE Reverend Dr *Willis*, Dean of *Lincoln*.
1705. The Reverend Dr *Stanhope*, Dean of *Canterbury*.
1796. The Reverend Dr *Kennet*, Archdeacon of *Huntingdon*.
1707. The Reverend Dr *Gaſtrell*, Canon of *Chriſt-Church*.
1708. The Reverend Dr *Moſs*.
1709. The Reverend Dr *Bradford*.
1710. The Reverend Dr *Smalridge*.
1711. The Reverend Dr *Snape*.
1712. The Reverend and Right Honourable *George* Lord *Willoughby de Broke*.
1713. The Lord Biſhop of *Cheſter*, Sir *William Dawes*.
1714. The Lord Biſhop of *London*, Dr *Robinſon*.
1715. The Lord Biſhop of *Lincoln*, Dr *Wake*.
1716. The Lord Biſhop of *Lincoln*, Dr *Gibſon*.
1717. The Lord Biſhop of *Saliſbury*, Dr *Talbot*.

1718.

1718. The Reverend Dr *Lupton*, Prebendary of *Durham*.
1719. The Reverend Dr *Sherlock*, Dean of *Chichester*.
1720. The Reverend Dr *Knight*.
1721. The Reverend Dr *Marſhall*.
1722. The Lord Biſhop of *Briſtol*, Dr *Boulter*.
1723. The Reverend Dr *Waterland*, Maſter of *Magdalen* College, *Cambridge*.
1724. The Lord Biſhop of *Sodor* and *Man*, Dr *Wilſon*.
1725. The Reverend Dr *Berriman*.
1726. The Reverend Dr *Mangey*, Prebendary of *Durham*.
1727. The Reverend Dr *Watſon*.
1728. The Reverend Dr *Yalden*, Prebendary of *Chulmeigh*, *Devon*.
1729. The Reverend Dr *Rogers*.
1730. The Lord Biſhop of *Cheſter*, Dr *Peploe*.
1731. The Lord Biſhop of *Gloceſter*, Dr *Wilcox*.
1732. The Reverend Dr *Stebbing*.
1733. The Lord Biſhop of *Peterborough*, Dr *Clavering*.
1734. The Reverend Dr *Heylin*.
1735. The Reverend Dr *Pearce*.
1736. The Reverend Dr *Denne*, Archdeacon of *Rocheſter*.
1737. The Reverend Dr *Thomas*.
1738. The Reverend Dr *Conybeare*, Dean of *Chriſt-Church*, *Oxon*.
1739. The Lord Biſhop of *St Davids*, Dr *Clagett*.
1740. The Reverend Dr *Thomas*, Dean of *Peterborough*.
1741. The Lord Biſhop of *St Aſaph*, Dr *Maddox*.
1742. The Reverend Dr *Trapp*.
1743. The Lord Biſhop of *Oxford*, Dr *Secker*.
1744. The Lord Biſhop of *Bangor*, Dr *Hutton*.
1745. The Lord Biſhop of *Briſtol*, Dr *Butler*.
1746. The Reverend Dr *Lavington*, Reſidentiary of St *Paul's*.
1747. The Lord Biſhop of *St Davids*, Dr *Trevor*.
1748. The Reverend Dr *Bearcroft*.

FINIS.

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A Pair of Stockings	0	0	10
A Pair of Wash-Leather Gloves	0	0	7
A Knit Cap, with Tuft and String, of any Colour,	0	0	9
A Band	0	0	2½
A Pair of Buckles	0	0	1
A Pair of Shoes	0	2	4
The Total	0	18	1½

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A Pair of Woollen Stockings	0	0	10
A Pair of Shoes	0	2	2
A Pair of Buckles	0	0	1
A Pair of Wash-Leather Gloves	0	0	7
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